THE

# *Burden of a Loaden Conscience:*

OR THE

# Penitent Confession

OF A

# CLERGY-MAN,

Written while he was under Trouble of Mind for his former vicious course of Life.

Which may serve as a Warning to all

## LEWD SCHOLERS.

especially all such as intend to take upon them the Sacred Office of the Ministry.

To which is added a Preface Written by a Reverend Divine of the Church of *England*, concerning Scandalous Ministers.

And also the Copy of a *Letter written by a Country-Gentleman under Horrour of Conscience.*

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And now Reprinted.

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*Ye are the salt of the earth; if the salt hath lost its Savour, wherewith shall it be seasoned.* Matthew 5. 13.

A Minister ought to be adorned with all Graces, and to give Example of a Good Life to others. His Conversation should not be according to the Ordinary and Common course of Men; but like to the Angels in Heaven, or to Perfect men upon Earth. *Tho. a Kempis. P. 4. c. 5. §. 2.*

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London, Printed for *A. Baldwin*, near the *Oxford-Arms-Inn*, in *Warwick-Lane*. 1699.

# To the Bookſeller.

SIR,

I *Underſtand you are about Publiſhing The* Penitent Confeſſion of *a* Clergy-Man, *which is long ſince out of Print: If the Impreſſion is not too far gone, I deſire you to Annex this Letter to it, as being of the ſame Nature and Deſign therewith. I lieve it may be of ſome Uſe and Service to the preſent Age, who nds in need of* all Helps and Warnings *of this kind; and may ſſibly beget ſome ſerious Thoughts and Reflections in the Readers, by tering them from the further Proſecution of* a vicious courſe of ife, *which occaſions ſo much Sorrow and Bitterneſs in the end; and confirmed to us by dayly experience, and* Innumerable Inſtances *this kind.*

*As for the* Perſon that writ this Letter, *I think fit to acquaint u, that he was bred a Scholler, and had a Religious Education; t being ſent to the Univerſity, and there led away with ill Compa-, he firſt neglected his Studies, and then ſoon after grew* Looſe in s Morals; *and ſo continued for ſome years, till God by afflicting m with Sickneſs (the Effects of his* Debauchery) *awakened his nſcience, and brought him to a deep ſenſe of his Guilt, and abhorce of his former ill courſe of Life, whereupon after his Recovery, pleaſed God, that of* a Lewd, Extravagant *young-man, he proved very Sober perſon, and liv'd ever after with a chearful ſenſe of God and ligion on his mind.*

*More than than this, I have no Commiſſion to ſay, but ſhall only d, for the worlds ſatisfaction and yours, that the Letter was certain-*writ *upon the forementioned occaſion, for I knew the Gentleman, and Circumſtances at that time.*

rch 27. 1699.

# A Copy of a Letter written ſeveral years ago by a Gentleman in the Country, to &c.

*Dear Sir,*

HOW it ſhall pleaſe God to deal with me, I know not; I earneſtly beg of him ſuch a meaſure of Faith and Patience as may enable me to bear whatever he ſhall be pleaſed to lay upon me, and that I may reſign up my ſelf to be diſpoſed off by him as he in his infinite Wiſdom and Goodneſs ſhall think moſt meet and convenient: and in the mean time, may I improve every circumſtance of my weak and afflicted condition to higher degrees of Piety and Religion.

The thoughts of Death, I am ſure, are very terrible, conſidering the ſtrictneſs of that account which will follow thereupon; if God ſhould be extream to mark what we have done amiſs, alas who can abide?

The ſins and follies which I have been formerly Guilty of, and which I fear I have not ſo heartily Repented of as I ought, do all ſtare me in the face, as if newly committed, and fill me with unexpreſſible Horror and Amaſement in the remembrance thereof. It makes me tremble to think that not only our words and actions ſhall be accounted for at the laſt day, but likewiſe the inward thoughts and ſecret purpoſes of our Souls; all which ſhall be laid open in in the preſence of the whole World, and made as publick as the Sun at noon-day.

O what a mighty maſs of Guilt will all this amount to, when caſt up into a ſum and preſented to our view at once. What ſhame and confuſion of face, what aſtoniſhment and miſgiving of heart muſt this needs beget in a poor Guilty Soul, that ſhall ſtand Naked and Trembling at the Bar of God, and before the Tribu-

nal

l of the Worlds great Judge, waiting for her Unchangeable d Irreverſible DOOM, to infinite and endleſs Ages.

And if the very thoughts thereof be ſo dreadful and amaſing ow, O my God what will it then be, when all theſe things ſhall ome to paſs, and we ſhall find the truth and terror thereof to ſur-aſs whatever we can now imagine or conceive.

Alas! who ſhall live when God doth this? that God that is of urer eyes then to behold Iniquity; for if he chargeth his Angels ith folly, and the Heavens are not clean in his ſight, where then all the Ungodly and Sinners appear. How ſhall I be able to old up my head or look the Judge in the Face, who am one of e worſt of Men, the vileſt and chiefeſt of Sinners.

Nothing but Infinite Grace, Tranſcendant Mercy, and Superandant Goodneſs, through the prevailing Merit and Interceſſion f a moſt tender and compaſſionate Redeemer, can give any torable Hopes to ſuch a vile wretch as I am, and ſupport me unr thoſe aſtoniſhing fears and apprehenſions which rack my mind eyond all poſſibility of expreſſion, on the account of my former icked Life, which returns freſh upon me, in a very black and mechcly proſpect.

O the inſupportable Torment and Agony of a troubled mind d wounded ſpirit, when ſin lies heavy at Heart, and clogs the onſcience, and God at the ſame time writes bitter things againſt , and makes us to poſſeſs our former Iniquities. Believe me, is a very hard and difficult thing to bear up under ſuch a mighty eight and oppreſſion of Guilt, I am ſure I find it ſo, and there-re can truly ſay with the *Pſalmiſt*, *My fleſh trembles for fear of thee, d I am afraid of thy Judgment*, and again, *fearfulneſs and trem-ing are come upon me, and an horrible dread hath overwhelmed me.*

I wiſh therefore that others would take warning by my Exple. Tho' *the Sinners in* Sion *are not afraid*, yet God has ma- ways to humble and lay them low, to pull down the Pride d Confidence of the moſt daring and preſumptuous Offender, ſecure as now he thinks himſelf to be; for if nothing elſe ſhould ll out in the mean time, yet God by letting looſe his Conſcience able to diſtract him with his terrors, and diſtreſs him with is own fears, and thereby make him an horror and aſtoniſhment o him ſelf.

This is my own Caſe now, who when time was, have been as arleſs and confident as thoſe among them that are moſt ſo, for *hich my Heart is now ſore pain'd and diſquieted within me, and the ter-rs of the Almighty ſet themſelves in array againſt me.*

But

But by the Grace of God, I am what I am, hitherto God h
ſpared me, as much beyond my expectation as deſert.

*Tho' he hath chaſtened me ſore, he hath not yet delivered me over*
*to death*, yet he allows me ſpace and time to repent in, *where*
*I do abhor my ſelf, and repent in Duſt and Aſhes*, and earneſtly i
plore his Mercy in the forgiveneſs of my Sins, which are m
ny and great, more in number than the hairs of my head, *the*
*fore my heart faileth me.*

But however I will Repent and Hope, I will Pray and Hop
*I will confeſs my Wickedneſs and be ſorry for my Sins*: I will
ment and bewail my Guilt in the bitterneſs of my Soul, but y
I will not caſt away my Hope. In this I will be confident, th
my Guilt, as great as it is, cannot exceed the Divine Goodne
nor my Sins out number the multitudes of Gods Mercies, *whi*
*are his works all over.*

And if it ſhall pleaſe God to ſuffer me to go Weeping a
Mourning to my Grave, *though the ſorrows of Death ſhould co*
*paſs me round about, and the pains of Hell get hold upon me*
though I ſhould find nothing but trouble and heavineſs, whi
I live, yet I will call upon the name of the Lord, I will pray th
my Faith may never fail, and that I may not caſt away m
Faith and Confidence in him, but ſay with Holy *Job*, *Thou*
*thou killeſt me, yet will I truſt in thee*: I will acknowledge God t
be Juſt and Righteous in all his dealings with the Children
Men, and towards my ſelf in particular, and confeſs with th
Prophet, *Righteous art thou, O Lord, and juſt are thy Judgment*
*I have ſinned, I have done wickedly*; *therefore to me belongeth ſha*
*and confuſion of Face for ever*; *but unto the Lord our God belon*
*Mercies and Forgiveneſs, though I have Rebelled againſt him.*

Sir, 'Tis a great ſatisfaction, that I can impart my mind t
ſo good a Friend, ſo Prudent and Religious a Guide as your ſel
but much more to breath out my ſorrows and complaints int
the Boſom of God himſelf, who is Pitiful and Compaſſionate to
wards his afflicted Creatures, and doth not willingly grieve th
Children of Men, and when he doth ſo, *'tis for their profit tha*
*they may be partrkers of his Holineſs.*

Welcome then and for ever: Bleſſed be that affliction, which
through the goodneſs and forbearance of God *leads us to Repen*
*tance, and works the peaceable Fruits of Righteouſneſs to them*
*that are exerciſed thereby.* This I make the ſubject of my
daily Prayers, and God in mercy grant, that the Fruit of al
my ſuffering may be the taking away of all my Sins, and then
inſtead of murmuring and repining thereat, I ſhall rank them
among

ng the numbers of my greateſt Bleſſings for which I will
ſe the Lord as long as I live, *yea, I will ſing praiſes to my God*
*e I have any Being.*
or bleſſed is the Man whom thou chaſtneſt and teacheſt out
thy Law. *For before I was Afflicted I went aſtray; but now I will*
*thy Law; wherefore depart from me ye workers of iniquity, I will*
*the Commandments of my God; yea, I have ſworn and am ſtedfaſt-*
*purpoſed to keep thy Righteous Judgments.*

THE

# THE PREFACE TO THE READER.

*There hath been a great Outcry of* Scandal *upon the Mini-*
*sters of our Church; but whether there be more of Truth*
*in the Accusation, or want of Charity in the Accusers, I*
*shall not here determine. But granting the Charge to be*
*, who can expect, that among such a great Body of men, as our Cler-*
*make up, all of them should be faultless and without exception; espe-*
*ly when we consider, that in our Church, as in all other National*
*rches, many crowd into her Communion, and put themselves into*
*ers out of different Ends and Designs, which are not alike war-*
*able: For some do it meerly to get a Livelyhood thereby, which possibly*
*cannot get so easily any other way; Others again look upon it, as*
*next and ready way to Preferment, that being the thing which*
*chiefly aim at: and then no wonder, if such men are none of the*
*ctest in their Morals, and study rather to live upon their Flock, than*
*ome Examples to them.*

*But notwithstanding this, I hope the Number of the Scandalous is*
*so great as the Noise hath been: They would indeed be too many,*
*re they much fewer; for they that are Lights in the Church, and set*
*for the Direction and guidance of others, ought not to stray out of*
*way themselves, nor mislead People by their ill examples and irre-*
*lar Practices; and whoever doth so is not to be excused: let* Baal
*ad for himself, for my part I cannot do it.*

*But however it be, if men would but treat the* Clergy *with the ſa*
*Candour and Ingenuity, as they do thoſe of other Profeſſions, and m*
*the ſame Allowances for the one, as for the other, they would not Bl*
*a whole Society of Men for the Miſcarriages of a Few; but muſt ackn*
*ledge, that the Honour which redounds to the Church from the ſo*
*Learning and Exemplary Piety of many among them, that are Emin*
*f r both, is ſufficient to out-ballance that Scandal which may be*
*c ſioned by ſome other of the meaner ſome.*

*We live in a Capricious and cenſuring Age, and therefore ſome, p*
*haps, may take exception at the Reprinting this Narative, think*
*the* Clergy *may ſuffer by it, or freſh occaſion given to revive t*
*above mentioned Clamour of Scandal and Profaneneſs, from the exa*
*ple of this Author, who was one of that number. But I rather jud*
*the quite contrary: for though his great Lewdneſs and Immorality ga*
*juſt matter of Scandal and Offence; yet his uncommon and extra*
*dinary Repentance, together with the manner of declaring of it (wh*
*was as* Publick *as his Crimes could poſſibly be) did in a great meaſ*
*remove that* ſtone of ſtumbling, and Rock of Offence; *for here*
*God was glorified, Religion acquitted, the Miniſterial Office vindicate*
*and laſtly, Satisfaction given to the Church for the Scandal he h*
*formerly brought upon her.*

*I am therefore ſo far from blaming him for being ſo plain and open*
*his Confeſſion, as likely ſome may do, that I could wiſh, where a*
*Church-man ſhall be ſo forgetful of his Character as to give*
*like Cauſe of Scandal in any kind, he would be as forward to take*
*off, by as ſolemn a Confeſſion and Repentance, as this our Penit*
*hath done, to God's Glory, tho to his own ſhame: for 'tis fitting th*
*ſhould take open ſhame to themſelves, who ſhall openly do thoſe things th*
*are both Shame and Blame worthy.*

*I could inſtance in two of our Clergy, whom the Churches Author*
*hath obliged to do this, and of Another, that was Diginified, w*
*did it voluntarily and of his own accord, in a very Publick Congreg*
*tion. So that the thing is not ſo ſtrange and unuſual as ſome now m*
*think it would be.*

*The Diſcipline of the Antient Church enjoyned ſtrict Penance in*
*caſes of this nature: and if this Diſcipline were again reſtor'd (*
*the Church her ſelf doth wiſh, in the Office of Commination, the wa*
*whereof is the chief defect, that can be laid to her charge) it mig*
*keep many of her Members in aw, and prevent a great deal of Scand*
*among all ſorts of Perſons.*

*Till then I think, every Devout Penitent ſhould ſupply this defect*
*himſelf in private, by a ſevere and laborious Repentance, and mak*
*it the more Pungent and Afflicting, by Faſtings and Prayers, by act*

Self-denyal and Mortification, even ſometimes to Corpoal Puniſhments and Auſterities, ( if his health will permit it, or the unruliness of his Luſts and Paſſions ſhall need it ) by humble Proſtrations of his Body before God, judging and condemning himſelf for his own wretched Vileneſs, and great Unworthineſs, and begging Pardon for the ſame in the moſt humble, contrite, and ſelf-debaſing manner; adding to all the former, a Liberal charity, and Hearty forgiving of others.

This I judge neceſſary or convenient at leaſt to be done, by all that have highly provok't God through the commiſſion of any great or heinous Crimes, or who have been long eſtranged from him, through a lewd and Vicious courſe of Life; thereby to give proof of a more than ordinary Sorrow and Compunction for their Sins, as alſo, to keep themſelves in aw, and become more fearfull of offending for the future, by ſuch a holy kind of Indignation and Revenge taken upon themſelves.

But for the more prudent management hereof, they would do well to make uſe of a Spiritual Guide, ( whom they can truſt ) and deſire his Advice and Direction in the thing. I dare ſay, they would find more eaſie and comfort in ſo doing, than by keeping their Trouble to themſelves, and ſuffering the Fire to burn inward, and Prey upon their Spirits, for want of giving air and vent thereunto.

And this they may ſafely enough do without fear of ſhame or danger of diſcovery: for the plain truth is, the confeſſing of Sin in order to the forſaking it, is not ſo much matter of Shame and Reproach, as the committing of it: and then in point of ſecrecy the Miniſters of our Church have all the obligations to privacy, as the Prieſts of the Church of Rome, though they do not make ſuch a noiſe about it; and what we receive ſub ſigillo confeſſionis, is as ſafely locked up in our Breaſts, as in theirs.

I would not be thought one, that takes delight to expoſe the nakedneſs of my Brethren; for I my ſelf ſtand in need of the Mantle of Charity to be thrown over many failings of my own; but my chief aim and deſign herein is to put, firſt, my ſelf, and then my Brethren in mind of our Duty, and to conſider ſeriouſly, how much the Honour of God, Intereſt of Religion, and welfare of Souls, depends upon the good Lives of their Teachers; ſeeing moſt People are taught by Example, rather than by Doctrine or Precept.

They that are negligent as to their own Morals have yet a watchful eye upon ours, and apt to take notice of the leaſt flaw that may appear in our Converſation. And though after all our care and circumſpection, 'tis impoſſible wholly to avoid Cenſure and Reproach; yet we ought to give as little occaſion for it, as may be: for if once we give the occaſion, there

*will not be wanting thoſe that will be ready to take it, on purpoſe to C*
*lumniate both our Church and Profeſſion, neither of which can be d*
*without involving Religion it ſelf in the charge.*

*I wiſh then, we might all take warning by the example of this unh*
*py Perſon, who ſadly bewailed not only the Juſt Judgment of God, wh*
*overtook him at laſt for his Debauch'd and Wicked Life; but lamen*
*likewiſe that foul diſhonour thereby done to Religion, and the great d*
*ger occaſioned to the Souls of Men, whereby he ran an infinite hazard*
*his own; and this he was deeply ſenſible of: I wiſh more were ſo.*

*I ſhall conclude this addreſs to my Brethren, with the advice and*
*the words of the Apoſtle, Beſeeching them in the name of our Lord Je*
*Chriſt, to ſtudy toſhew themſelves* Approved unto God, Workmen t
need not to be aſham'd, rightly dividing the word of Truth, 2*Tim.*
15. But be ye Examples to the Believers in Word, in Converſatio
in Charity, in Faith, in Purity, 1 *Tim.* 4. 12. In all things ſhe
wing themſelves Patterns of good works, *Tit.* 2. 7. Giving
offence in any thing, that the Miniſtry be not blamed, 2 *Cor.* 6.
*which is the hearty Wiſh and Prayer of him who is one of the meaneſt a*
*moſt unworthy among his Brethren.*

Decemb. 15.
1698.

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## The Character of a Prieſt or Miniſter taken ou of *Thomas a Kempis*, according to Dr. *Stanhop* verſion. *l.* 4. *c.* 5.

*Conſider whoſe Servant thou art, and what a glorious Character tho haſt received, by Impoſition of the Biſhops hands. For thou a ordained a Prieſt for Noble and Religious purpoſes, the Excellence of t Office conſiſts in giving thy Maſter's Family their portion of meat in d manner and ſeaſon: Be faithful therefore in the Execution of this weig ty truſt; proceed in it with a fervent and exemplary Devotion, and let be thy firſt care to offer up thy ſelf an unreproveable Sacrifice to God. D not imagine any Priviledge to conſiſt in an Exemption from the Duti incumbent on common Chriſtians. Alas! Thy burden is not leſs but gre ter, thy Temptations more and fiercer, thy Danger more imminent, fo being thus diſtinguiſhed. For it will be expected, that the Sanctity of th Manners, the ſeverity of thy Virtue, the Conqueſt of thy Paſſions, th*

*Per*

*fection of thy Holiness, the Fervency and Zeal of thy Devotion, should distinguish thee, as visibly, as eminently, as thy Garb and Profession do. en thou should'st be cloathed and adorned with that Righteousness, that nocence, that Gravity, of which thy Robe is a significant Emblem; d, as thou art become a Leader, thou should'st likewise be a Pattern thy Flock. For the conversation of such Persons should be no longer nformable to the vain Customs, and corrupt Examples of the world; confined to the Angels in Heaven, or to the Saints that excell in Ver- upon Earth.*

*And again,*

*The Sanctity and Exemplary Lives of Priests under the Gospel, ought excell those of the Sons of* Aaron, *as our Ministration exceeds theirs Glory. And therefore grant thy Grace, O blessed Lord, to all who are mitted to this Holy Office; and Thou alone who workest great Marvels, ert thy Almighty Power, and enable every such Person to serve at thine tar, with Clean Hands, a Pure Heart, and Unblemisht Life, with a be- ming Zeal, and moving Devotion; such as may not only suit their own haracter, but be a Pattern and Powerful Incitement to the Piety of o- rs.* p. 4. c. 6. Where you may see more to this purpose.

TO

# To all Chriſtian People.

I Knowing the great honour which Almighty God hath gr
ciouſly given unto you, for you are his Children, and
holy Ghoſt is in you; do therefore acknowledge my bou
den duty next after God, unto you, and accordingly wi
humble reverence Dedicate this my Confeſſion, firſt to God, a
then to you his dearly beloved Children.

I wrote it in deadly diſeaſe of body, and in doleful troub
of mind: my purpoſe was to glorifie God, and to ſhew un
all people the horrible bondage of ſin; that they might plain
ſee it, truly fear it, and timely prevent it. Herein if any ſha
think me over-harſh, and too too plain, I beſeech them to wei
in their Conſcience, what it is to be at the door of death, a
the gate of Hell; terrified with the ſight of Gods wrathf
judgment, and in continual danger of ſudden death. This is n
time to cover, or to colour my ſins, but to lay them open, th
it may pleaſe God mercifully to cover them. To this end, I d
humbly crave your Chriſtian furtherance, in earneſt prayer t
God for my Confeſſion, and for me. For my Confeſſion, that
may proſper againſt ſin: for my ſelf, that I may be delivere
out of Hell, and received into your heavenly company: I as
no more, but to be the very loweſt of all people that ſhall b
ſaved. Which if it ſhall pleaſe God, through your Prayers i
Jeſus Chriſt to vouchſafe unto me moſt unworthy, then ſhall
be in good hope to live, and ſet forth an *Halleluja*, that you ma
praiſe God for his mercy, his mervelous mercy towards yo
and me. Then ſhall you know the poor ſinners name, that no
beggeth the benefit of your prayers.

*Hallowed be the name of God, and his bleſſing be upon Chriſtened people
Men, Women, and Children, for ever,* Amen.

Thus I humbly take my leave. *June* 13. 1608.

TO

TO THE

# PRINTER.

*IF any thing which I have written, do ſeem unto Godly Learned Men, not likely to work well for the deſtruction of ſin, I deſire that they will take the pains to amend it; ſo as they will anſwer their doings therein unto the Lord Jeſus Chriſt, when all purpoſes and cauſes ſhall come to light. I proteſt before God, that nothing be mitigated concerning me, by turning, am, into* I was, *&c. It is very needfull for a man to know what he is. I know none but my ſelf, I judge me but my ſelf, becauſe I fear the Judgment of God, and would perſwade People to fear God, that they may eſcape his judgment, and obtain his mercy.* Amen, men. *O good Lord Jeſu! for thy holy names ſake, by thou,* Amen.

THE

THE

# Burden of a Loaden Conſcience.

ALL Chriſtned people, Men, Women and Children, I ful ſinner, having by long experience found the n ſeries of ſin, am deſirous to confeſs the ſame, that thers may ſee and ſpeedily turn away from it. The fore I humbly beſeech you, that for Chriſt's ſake you will chari bly read, or hear this my Confeſſion.

When I was a Child, and firſt began to underſtand and ſpe then was the foundation laid of all my miſery. Becauſe I w not by and by, entred into the faith, and fear of God; but t Devil had leiſure to take full poſſeſſion of my heart. Who deeply ſeaſoned me with ſin, that I have continued ſinful ev ſince: yea, I am ſo heardened in wickedneſs, that althoug feel death coming upon me; and may look every hour when ſhall ſuddenly die, and be caſt into Hell-fire, yet I have no pow to turn unto God. Wherefore I beſeech all people to take war ing by me: let it be your firſt, and chiefeſt care to live in t Faith, and fear of God. Believe verily, for it is moſt true; y are always in the ſight of God. He ſearcheth out your thoug and affections: he hearkneth to your words, he vieweth your beh viour, and hath writen up all in a book, with purpoſe to judge y according to the practiſe of your life. Bear this continually mind, and be afraid to diſpleaſe God; who ſhineth over yo head with ſuch a glorious brightneſs, that if it were his pleaſu to ſhew himſelf openly to the world; the Sun that ſhineth in t ſky ſhould be utterly darkened, and no earthly Creature cou remain alive, by reaſon of the terrible ſight of his Almigh Majeſty. Bleſſed are you, if you have the fear of God befo your eyes. But you are in woful caſe, if you fear him not.

O all ye parents, and bringers up of Children; great is the account which you muſt make unto God. Therefore ſo ſoon as your Children be able to underſtand and ſpeak, accuſtom them to know and fear God. Take good heed, leaſt the Devil get the firſt poſſeſſion of your Children: for he knowing that as little ones are ſeaſoned in the beginning, ſo they are likely to ſavour ever after; will looſe no time, nor let paſs any occaſion to ſow his curſed ſeed in them. This many Parents and Tutors of Children do little think of; and therefore give the Devil leave to work his Will. But do you mind it, and in the name of Chriſt kindly perſwade your children to believe in God, and to fear him; oftentimes telling them what is good, and what is naught: and that the good cometh of God, and naught from the Devil: and therefore if they will love, and practice goodneſs, God will love them, and keep them ſafe from the Devil; but if they love and practiſe naughtineſs, God will forſake them, and leave them to the Devil.

Why do ſo many teach little Children to ſay, and to do that which agreth almighty God? the ſilly Children ſeeing their Parents and others ſo much delighted with evil, are ſettled in belief that it is good. Thus the Devil is furthered in working the deſtruction of children.

But ſome ſay, that unleſs Children be framed to mirthful wantonneſs, they will not prove witty. To which I anſwer, the Children of God are witty to ſay, and do good: the Children of the Devil are witty to ſay, and do evil. Now conſider to whom you do liken your Children; to God or to the Devil? for like will to like.

Children give great heed to that which they ſee, or hear, eſpecially in their Parents, and Governours: Therefore all people, as you will anſwer to God, be careful what you ſay or do before children: For they will think that they may ſafely ſay as you ſay, and do as you do. Let not Children be much among Servants, for many Servants love to teach Children that which is naught.

O ye Godfathers and Godmothers, remember that you are bound unto God for the good bringing up of your God-children. In the beginning of Chriſtian Religion, people were very careful of bringing up their Children: whereupon a learned Jew was wont to ſay, that Chriſtians were called tillers, becauſe they did diligently till the hearts of thoſe that were under their charge; ſowing in them the ſeeds of godlineſs.

There are too few such tillers now adays: that Heavenly Husbandry, and Blessed Tillage is now laid aside. Our most mighty Lord God for his Son Jesus Christ's sake restore it, and be merciful unto young Children, that his Holy Ghost may fill their hearts with Grace and Goodness, *Amen*, *Amen*.

As I grew in age, so I increased in sin, provoking God's displeasure continually, who notwithstanding patiently endured me, yea, and delivered me out of many deadly dangers, whereinto by folly and sin did thrust my self from time to time. Moreover of his great Goodness he gave me knowledge of his Righteousness and of my own Sins; moving me often times to leave the way of damnation, and turn unto his Blessed Majesty, through Jesus Christ; assuring my heart that in so doing I should be Blessed, but otherwise Cursed and Condemned. But all this did not prevail with my Reprobate Heart, which being utterly hardned in sin, and void of Repentance, causeth me to heap up Wrath upon Wrath, and Vengeance upon Vengeance, to the increasing of mine everlasting torments in Hell Fire.

All manner of People, young and old, take heed by me. Have no more Gods but one.

Consider well what he hath done for you. He made you at the first like unto himself in Wisdom and Holiness; and when you were by Sin made like the Devil and must therefore have been condemned to Hell Torments, God sent his only Son, who taking unto him a Body and Soul, was a Man, and suffered great wrong and a shameful death to procure your pardon, and to buy you out of the Devils bondange, that ye might be renewed to the likeness of God. And now he hath sent the Holy Ghost to enter, and take possession of your hearts, cleansing you from sin, which is the Devils likeness, and making you righteous, which is the likeness of God; to the end ye might be fit to keep Company with all Saints in the Joys of Heaven. Call to mind how long ye have entertained the Devil, and kept out the Holy Ghost: and with how great patience God hath hitherto suffered you, and kept you alive, because he would not have you perish, but turn and be saved. O what is the reason that people do not Love this God above all things? yea, above their own Life? Surely the reason is, because they lack Faith: For they do not esteem it their own happiness to be in the favour of God, but like unto bruite beasts give credit to deceitful shews, and flattering inticements, and are wilfully snared of the Devil, who with his alluring bait draweth them on to destruction: and the farther he draweth them

the surer he is of them. Therefore all people for Gods sake take heed, do not delay the time as I have done; thinking to turn unto God to morrow, and next day: for the longer you continue in sin, the harder it will be to repent, because the Devil doth every day get more and more power in you, till your heart be fullfilled with Wickedness, and so God do everlastingly forsake you. Never be at quiet with your Heart, untill you be in Love with God. Study and strive to compass the Love of God, joy in whatsoever furthereth you unto it; grieve in all that hindereth you from it.

How shall I endeavour to Love God? Love that which is good, and hate that which is naught: for good cometh of God, and evil is of the Devil. The thought is the beginning of your good, and of your evil. An evil thought is sent from the Devil, and if you entertain it, it bringeth in the Devil. A good thought is sent from the Holy Ghost, as a Messenger unto your Soul; if you receive it, and make much of it in your heart, the Holy Ghost will enter, and putting out the Devil will fill you full of Heavenly Grace. Therefore do as the Psalm bideth you, *Lift up your heads, O ye gates, and be ye lifted up ye everlasting doors; and the King of Glory will come in.* Withdraw your mind from all evil thoughts, and think upon God and Godliness; cleave thereunto with full purpose of Heart, and study how you may always do his will with diligence, and suffer his pleasure with patience, assuring your selves that if you give your mind to serve him, he will not fail you, nor forsake you; but preserve you to his everlasting Kingdom and Glory; do not endure to think, say, or do, any thing against your Conscience, but always be careful to please God. *Phil.* 24. 7.

My heart being not knit unto God, but to the World, I framed my Religion to mine Affection, and mine Affection to Imagination. First, I was hot against the Roman Religion, then being much befriended by some that favoured that Religion, I to gratifie them, grew in good liking of it also, yea so far forth, that I became a Recusant, was received into the Church of *Rome* by a *Seminary* Priest, and did what I could to perswade many others to lean that way. But when trouble was likely to fall upon me, I went to Church again; and so by little and little fell off: yet so as whersoever I found any of that Religion, I was still suitable unto them.

After this I being kindly used of some that were commonly called Puritans, took liking of their opinions; yea, and in some points was ready to run beyond them: and all this in great shew of zeal towards God, so that I made my self believe, that I was in the right way and did well.

I do often wonder at my self, how fervent I was, first a Protestant, then a Roman Catholick, afterward a Precisian, so that I took upon me to rebuke many, yea and some of high degree; as though I had been a very man of God, full of the Holy Ghost: whereas indeed the Devil was in my heart, and therefore all my ways were sinfull and displeasing unto God.

O all ye Christian people, take heed by me; do not rashly give your mind to fancy this or that Religion: but first of all settle your heart in the Fear and Love of God. Make Conscience between God and your Soul of all that you think, say, or do. Serve God in your spirit, unfeignedly turning from sin and striving to please him. Till you be thus settled in true Godliness, it is vain, yea and dangerous to hammer and meddle with points of Religion; for your heart being uncleansed, and your affections unrighted, God is not your Leader, but the Devil: who will strangely deceive you, and make you proud of your doings, when you stink in your sins before the face of God. Therefore submit your selves humbly to God, wean your Souls from sin, that ye may be wedded to Jesus Christ: and by his spirit bring forth such fruits, as are pleasing to God: which if you do, God will surely Lead you into all truth. Of what side soever you be do nothing against your Conscience, nor despise the practice of Religion in them that are contrary to your opinion. But if you be sure that they are in a wrong way, pitty them, and pray heartily to God for them, that he will mercifully enlighten their minds, and turn their hearts. To which end you must endeavour to serve under God with the Holy Ghost; that you may help to overcome the Enemies of Gods truth; not with the weapons of this World, as reproachful speaches and bloody practices, but with the armor of God, as Charity, Humbleness, Meekness, Patience, for these are the means to overcome evil with goodness, and turn mens minds from false opinions to the true Religion.

True Christianity is an Holy Priesthood, to offer up spiritual Sacrifices, well pleasing to God thro' Jesus Christ. A true Christian doth faithfully intend to offer first himself, and then others also unto God. In offering your self you must begin with your heart: for God saith, *My Son, give me thine heart.* Your heart must be wholly set upon God, always desiring to enjoy his grace and favour. *Secondly*, Your Tongue must be Sacrificed unto God that it may be as the Pen of a ready Writer, to glorifie and please God in every Word that cometh out of your mouth. Thirdly, your Apparel, Gesture, Eating, Drinking, Buying, Selling, Borrowing, Lending, Labour, Pastime, and all your behaviour must

*Prov.* 23. 26.

be Sacrificed to God: that in nothing you dishonour or displease him: yea, your Body, Soul, Life, and all that you have must be dedicated and given to the service of God. A good Subject doth bear the mind to spend both Life and Goods in defence of his Prince and Country, therefore a true Christian ought much more to sacrifice all his power and possibility to uphold the Kingdom of Jesus Christ; first in maintaining the Ministery of his Word and Sacraments, which is an offering greatly accepted of God. Phil. 4. 18.

Secondly, In succouring his poor, with which kind of Sacrifices God is well pleased; as it may appear by that which the Holy Ghost saith of a Charitable man; Heb. 13. 16.

*He hath dispersed, he hath given to the poor, his righteousness endureth for ever.* Psal. 112. 9.

Whatsoever mercy is shewed to a Christian in necessity, is shewed to Christ himself; and he that is any way unmerciful to a Christian, is unmerciful to Jesus Christ: and so Christ will profess at the day of Judgment. Matth. 25. 31.

It is a singular sacrifice to do good against evil, and kindly to succour your very Enemy in necessity: for thereby you do your good will to offer your Enemy unto Almighty God, in turning him from enmity and evil, to peace and goodness. Prov. 25. 21, 22.

Saint *James* saith, *he that turneth a sinner from going out of his way, shall save a soul from death, and shall cover a multitude of sins.* Jam. 5. 19, 20. In what a fearful case are they that sacrifice many to the Devil, driving them by enmity, or drawing them by evil allurements, and naughty examples as I have done. He that will offer the sweet sacrifice of turning others unto God must first with all diligence turn himself from sin; that his life and conversation may be holy, and unblameable: for then others will believe that God is in him, and therefore they will have a good opinion of him. All people by the light of natural reason, do honour vertue and honesty. But if your behaviour be faulty, as mine is, and ever hath been, you are unfit to turn others, being not turned your self.

*Secondly*, If your Conscience be clear, and your conversation faultless, you must not disdain sinners, as the proud Pharisee did; for then you marr all; because pride is of the Devil, and God resisteth the proud. But you must pity their case that do evil, and mourn for them, as King *David* did. Luk. 18. 9, 10, 11. Psal. 119. 136.

*Thirdly*, You must pray devoutly unto God for them, that he will mercifully ordain some means to deliver them out of the Devils bondage; and that it may please him to give you the grace, to be one of his workmen in so honourable a business.

*Fourth-*

*Fourthly*, You muſt wait for any fit occaſion that you may humbly and kindly intreat them to conſider well in what a dangerous caſe they are in; diſpleaſing God, ſerving the Devil, and working their own deſtruction. If you ſee, or hear that any under your government do ſin, whether it be your Child, or your Servant, you are bound to break them from their ſin, by fair means, if it may be, elſe by Correction, and Puniſhment.

But if you ſee any ſuch ſinners, as are your betters in degree, or ſuch as you have not the heart to rebuke, you muſt ſo much the more earneſtly pray unto God for them, and ſtrive more painfully to ſhew them by the light of your Converſation what they ought to do.

When you go about to tell any one of his fault, take God in your mind, and humble your heart, that you may do it in the ſpirit of meekneſs, gentleneſs, peaceableneſs, and patience; carefully keeping out anger; for the wrath of man worketh not the righteouſneſs of God.

He that doth worthily receive the wholly Sacrament of Chriſt's Body, and Blood, doth offer unto God many ſacrifices together; for that Sacrament is a repreſentation and ſetting forth of the ſacrifices of Chriſt, who upon the Croſs offered himſelf unto God the Father to pacifie his wrath, and to purchaſe his grace for all people: whereupon Almighty God doth offer his gracious pardon, and heavenly bleſſings to all that will worthily receive them. And if you will worthily receive the body, and blood of Chriſt, you muſt offer unto God, firſt a ſorrowful heart for your ſins, confeſſing them to his glory and your ſhame. Secondly you muſt offer unto God the ſacrifice of faith in Jeſus Chriſt, believing verily that he is the only Son of God, God and Man, and crying unto God for mercy in his name, beſeeching God that for Chriſt's ſake he will forgive you your ſins, and cleanſe you from all ſinfulneſs. Thirdly, you muſt offer unto God a charitable heart towards all people: for God will not accept your heart, if it be not in charity, yea ſettled to keep the unity of the Spirit in the bond of peace. Fourthly, you muſt offer your ſelf wholly unto God, to do and to ſuffer his good pleaſure. Fifthly, you muſt offer humble and hearty praiſe unto God, for all his gracious gifts given unto mankind; ſpecially for giving his only Son Jeſus Chriſt to be our Saviour. Sixthly, you muſt offer of your goods a firſt Fruits unto God, towards the ſupplying of Bread, and Wine for the Communion; towards the relief of the Miniſter, and of the Poor.

By Baptism ye are grafted into Jesus Christ, as if branches of a wild Vine were grafted into a true Vine; and by worthy receiving the holy Communion of Christ's body and blood, yea are fed and filled with the graces of Chist, as graffs are nourished with the sap of that Tree, whereupon they are grafted. I wicked wretch received first for fashion sake, negligently; afterward inclining to the Roman Religion, I received for fear of the Laws of this Land, against my will, disdainfully, reckoning it as a thing of naught, which I received. Whereby I do think in my Conscience, I did more displease Almighty God. The Lord Jesus Christ give grace, that no Man or Woman may hereafter receive his body and blood unworthily.

I was not given to pray unto God, nor indeed knew how to pray, and therefore was not blessed in that which I did practise. All people be careful to pray always, in the beginning, continuance and ending of all good imployment. Whensoever you are about to think, to say, or to do any thing, pray unto God, that he will for Christ's sake give you the grace to think, say, and do his will; and for every blessing which he giveth unto you, be mindful and forward to give him thanks. When you purpose to pray unto him, or to praise him, quicken your faith in this manner: first, believe that you are in the sight, and hearing of God, believe it so verily, as you did see him with your bodily, eyes. Secondly, consider his almighty Majesty and your own vile baseness, being as you are a sinner, dust and ashes, and thereupon humble your heart, as if you would cast your self flat upon the ground before him. Thirdly, with all reverence, and diligent discretion lift up your mind, and utter your heart unto him. You may well pray to God, or praise him in your heart, although your mouth speak it not; but you cannot well speak unto him with your mouth, unless your heart do wholly intend and think upon that which you say: for it is your heart that God giveth heed unto. In your Prayer and Thanksgiving shun the pride of words; for God loveth plain speech: and use no needless Circumstance; because he loveth no idle Words. Be very careful and fearful, least in any thing you say unto him, you displease him: for we are apt to displease God every way, yea, even when we think to please him. Pray very leisurely, for hast maketh waste. Because I wanted instruction how to pray, I am desirous to help others the best that I can. Let your first Prayer be for the forgiveness of your sins, in some such manner as this: *O Almighty and most dreadfull Lord God, I loathsome sinner unworthy to live in thy sight, do humbly beseech thee, that for thine only Son Jesus Christs sake, thou wilt vouchsafe to forgive me my sins*

and

*and to cleanſe me from my ſinfulneſs, that I may be thine humble and true Servant: for unto thee all honour and glory is due, world without End.* Amen.

When you purpoſe to think upon, to ſpeak, or to do any thing, pray for grace, and good ſpeed; *O Almighty God, Lord of Heaven and Earth, the only giver of all good ſpeed and proſperity, I beſeech thee to forgive me my ſins, and ſo to bleſs me in this buſineſs which now I do intend, that it may be proſperous to thy glory, through Jeſus Chriſt thine only Son, who with thee, and the Holy Ghoſt, three Perſons and one God, be honoured in heart, word, and deed, henceforth for ever, and ever.* Amen.

When you receive any Bleſſing or Proſperity from God, praiſe him heartily; *O moſt bleſſed and bountifull Lord God, what am I, that thou giveſt ſuch Bleſſing unto me? I am a vile ſinner worthy of nothing but miſery and damnation: and therefore 'tis thy meer mercy that I am thus bleſſed. O good Lord, I humbly beſeech thee to continue thy gracious favour towards me, and to make me every way unfeignedly thankful unto thee for the ſame, thro' Jeſus Chriſt thine only Son, who with thee and the Holy Ghoſt, three Perſons and one God, be unfeignedly praiſed for ever, and ever.* Amen.

When ſickneſs or any adverſity falleth upon you, the firſt thing you do, humble you ſelf unto God; *O moſt Holy and Righteous Lord God, I do confeſs that thou mayſt juſtly deſtroy my Body and Soul for my many and grievous ſins, wherewith I have daily and hourly diſpleaſed thee all my life long: therefore I am bound to praiſe thee, becauſe thou haſt ſuffered me all this while, and now doſt ſo favourably chaſten me, to the end I may repent, and not be condemned. O moſt mighty Lord nothing can happen unto me without thine Holy ordinance. Therefore I beſeech thee, that I may humbly, patiently, and thankfully take this thy correction, to the amendment of my life, and to the glory of thy bleſſed name thro' Jeſus Chriſt thine only Son, who with thee and thy Holy Ghoſt, three Perſon and one God, be rightly worſhipped, obey'd and praiſed for ever and ever.* Amen.

When any croſs or adverſity doth lie ſo heavy upon you, that you cannot endure it, make humble ſupplication to God; *O Father of mercy, and God of all comfort, I vile wretch am much grieved under the burden of my Sins; and thou haſt not laid the whole weight of them upon me; I do heartily thank thee, that thou haſt not overwhelmed me with thy dreadful wrath, which I have all my life time deſerved; and alſo I humbly beſeech thee, that if it may ſtand with thy good pleaſure, thou wilt vouchſafe to eaſe me of this, which I now ſuffer: that I may the better be able to do thee ſervice: but if it pleaſe thee not, thy will is holy, thy will be done; only vouchſafe me comfort and patience, moſt*

bleſſed

*bleſſed Lord, that thy Holy name be glorified of me in mine obedient ſuffering, through Jeſus Chriſt thine only Son, who with thee and the Holy Ghoſt, three Perſons, and one God, be honoured and praiſed for ever, and ever.* Amen.

I was not accuſtomed to ſay Grace when I was young, but ſometimes ſaid it for a vain-glory, and finding the faſhion of the World to be like unto the manner of bruit beaſts, following Nature, and not Grace, I became a Beaſt my ſelf, falling to Meat without any acknowledgement of God's Goodneſs. Afterward finding that Jeſus Chriſt himſelf and all good Chriſtians uſed to ſay Grace, I was touched in Conſcience, and meant to uſe it, but having not the power to ſubdue mine own will, nor the heart to contrary the courſe of them with whom I lived; I remained as a Reprobate uncouth and unframable unto every good work.

All people, for God's ſake, accuſtom your ſelves to have grace before and after you eat and drink. If it ſeems uncouth unto you as it doth to many people, be afraid: for it is an ill ſign ſhewing that your heart is a ſtranger to God, and if you be ſtrange to him he will be ſtrange to you. Therefore by any means overcome that ill quality, and give your ſelf to grace. But you may ſay, it is ſo out of uſe with moſt folk, that if I offer to ſay grace among them, they will think ſcornfully of me, and reckon me a precife fooliſh body: I anſwer, firſt, if you be the Diſciple of Chriſt, you ſerve a good Maſter, be not aſhamed of him and his ſervice, leaſt he be aſhamed of you at the day of Judgment. Secondly, if you for ſerving God be ill thought of, a bleſſed Soul are you. It is a great favour of God, if he vouchſafe to give you the Grace to ſuffer any wrong for his ſake. For great is their reward in Heaven, that are any way perſecuted for righteouſneſs ſake. Matth. 5. 10, 11, 12.

*Grace before meat.*

'O bleſſed Lord God, I humbly beſeech thee to pardon my ſins, and to bleſs the food which it pleaſeth thee to give me; that I may be thereby nouriſhed, and made able to do thee true ſervice in my calling, thro' Jeſus Chriſt thine only Son, our Lord and Saviour. *Amen.*

*Grace after you have eaten and drunken.*

'O moſt merciful Lord God, I am bound to give thee humble and hearty thanks, for thy manifold bleſſings given unto me and to all mankind. Therefore I beſeech thee to give me Grace, that I may be continually thankfull unto thee, thro' Jeſus Chriſt thine only Son our Lord. *Amen.*

Use often to say the Lord's Prayer so called because our Lord Jesus Christ made it, and taught it his Disciples. It is a most Heavenly Prayer, short and sweet, containing all that we need in few words. Therefore you may say it very leisurely, and also understandingly.

The Lord's Prayer opened.

According to my weak understanding, I will by the grace of God, briefly open unto you the meaning of the Lords Prayer. O Father of Jesus Christ, and thorough him the Father of all true Christians, of which number I trust, that by thy grace, I am one. Thy glorious Majesty, and powerful Greatness filleth Heaven and Earth, but in Heaven thy Joyful Countenance is to be seen. Thy name is holy: O let the holiness thereof be every day more and more set forth that all the World may honour thee in Heart, Word, and Deed. Thou art the only rightful King of Heaven and Earth: but the Devil by Temptation hath made us rebel against thee, O let the Kingdom of thy Grace come into our Hearts, and put out Satan for evercome. Thine Angels and Saints in Heaven do altogether obey thy will, O grant that we Children of Men here upon Earth may likewise be obedient unto thee in all things. Our bodies do daily need the comfortable supply of Food, Raiment, Lodging, and such like: O give us therefore such continual comfort as thou knowest we cannot be without: and because it is dangerous to our Souls to have too much, or too little of Worldly Goods, we beseech thee to give us neither more nor less; but just so much as by thy grace may best fit us to serve and please thee. Our Sins do deserve thy Wrathful Vengeance and Everlasting Torment in Hell Fire; yet of thy wonderful mercy thou dost offer unto us thy gracious pardon, thro' Jesus Christ, with condition, that we shall heartily forgive all that offend us; O good Lord we do forgive them from the bottom of our Hearts: and as we do forgive them, and not seek revenge against them; so we pray thee to forgive us, and not to lay thy heavy Vengeance upon us.

The Devil by means of this World, and our own naughty inclination, can easily overcome us, and tempt us to his pleasure. Therefore we beseech thee, that thou wilt not give us over into his hands; but by thine Almighty goodness preserve us from Satan, and all his partakers. For the Kingdom of all blessedness is thine, thou art the right owner of all goodness: all power cometh from thee, and therefore all glory and praise is due only to thee, O Father Almighty, with thy Son, and thy Holy Ghost, for evermore. Be it even so. *Amen.*

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Pray often and with great Devotion unto God, that all Chriſtian people may be knit together by the Holy Ghoſt in one Faith, and one Charity, and ſhew forth the mighty power of God in their Lives and Converſations; that the *Jews*, *Turks*, and all miſbelieving people may thereby take knowledge that Chriſtian Religion is the only true worſhipping and ſervice of God, and thereupon turn to be good Chriſtians. For it is not War, nor World-y Conqueſt that turneth people unto God, but the Holy Prayers and Heavenly Lives of them that ſerve God.

If God will not hold him guiltleſs that taketh his name in vain, what ſhall become of me, who have all my Life time moſt grievouſly taken his name in vain, every kind of way. For firſt, I profeſſed my ſelf a Chriſtian, that is a Child of God, thorough Jeſus Chriſt, but indeed I have been heretofore the Child of the Devil: becauſe I have done his Will, not God's Will. Secondly, I took upon me to be a Miniſter of Chriſt; that is, a Meſſenger ſent from God to joyn with the Holy Ghoſt in training people to be Children of God; but indeed I joyned in work with the Devil to make People his Children. The very name and word of God I uſed vainly, raſhly, unreverently, and undireetly, to glorifie and pleaſe my ſelf, not to glorifie and pleaſe him.

All Chriſtians take heed to your ſelves, if you wear the Kings livery, ſerve not the Kings Enemy. You were Chriſtened in the Name of the Father, and of the Son, and of the Holy Ghoſt: therefore ſerve God, and not the Devil, leaſt it be proved againſt you at the day of Judgment, that ye took Gods name in vain, and ſo ye be found guilty. At that day neither ſhall the only preaching, nor the only hearing of God's word be allowed: for both take the name of God in vain, becauſe the one preacheth, and practiſeth not: the other heareth, and doth not the Will of God, therefore both ſhall be caſt away, with this grievous Sentence, *I know you not; away from me, ye workers of unrighteouſneſs.*

Therefore frame your ſelves to be obedient unto your Lord God, and do not think, ſpeak, write, hear, or profeſs his name or his word without due diſcretion, and great reverence.

Do not make ſo light reckoning of your God, as to uſe his name or his word in idleneſs.

It is idle to call upon the name of God without good cauſe, and reverent manner; as ſome will ſay, *O God, what a Jeſt is this! O Jeſu! who ever heard the like!* In any ſuch ſpeaking, you are too bold with your God.

It is alſo a vain taking of Gods name, to praiſe him in ſcorning or blaming others; as ſome will not be content to ſay of an idle body, he liveth idlely; but they will ſay, God be thanked he liveth idlely. O do not thank God for any Sin, becauſe in ſo doing you do him great wrong; and of all things he cannot abide to be noted as the cauſe of Sin, which is far from his moſt holy nature. Be not a common Swearer: for a Man given to Swearing ſhall be filled with Wickedneſs. You ought not to call God to witneſs, unleſs there be great need, and none other means to make the truth known. O how grievous it is to hear people, old and young Swear by God, without fear of his diſpleaſure. Some ſwear not by God, but by their faith, and troth; by the Maſs; by ſome Saint; by Gold, and Silver, and many other ways. But do not you ſo: for it is diſpleaſing to God to Swear by that which is not God.

Jer. 5. 7.

It is called Swearing when any ſay, God's Wounds, God's Blood, God's Heart, God's Nails, God's Foot, *&c.* but you ſhall hear what Chriſt will call it, when he cometh to Judgment. In the mean time uſe no ſuch raging ſpeeches: for they grievouſly take the name of God in vain.

Bleſs your ſelf from curſing and banning: for curſing is the Vengeance of God. He that wiſheth Vengeance to fall upon his very Enemy, had need to be well adviſed what ſpirit is within him. Take heed how you hear the Word of God, that you be not negligent, nor contentious, nor dainty, nor vainglorious; but diligently hunger and thirſt for the pure and plain word of God, which if you receive it in meekneſs, it is able to ſave your ſoul.

Luk. 9. 51, 52, 53, 54, 55.

Some make Jeſts of God's Word, but do not you ſo. For it is ill Jeſting with edge Tools.

Do not alledge any part of God's Word but to a good and godly end; and in the fear of God.

Take heed how you make any vow to God, or how you promiſe any thing with an Oath; for when you have vowed or ſworn your Soul is bound. Therefore before you vow, conſider whether it be pleaſing to God, and in your power to perform: and when you have made ſuch a vow, rather looſe your Life, than break it. Jeſus Chriſt keep you from being a Vow-breaker as I am.

Mock no body with their Poverty, Lameneſs, Blindneſs, or with any thing, which they cannot help; leaſt you take the name of God in vain. For *Solomon* ſaith, *He that mocketh the Poor, reproacheth his Maker.*

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It is a most horrible thing to blaspheme Almighty God; that is, to think, or utter any thing dishonourable unto him. It is dangerous in some things to speak that of God which is true. Because our blind Understanding is not able to see the depth of his Wisdom and Righteousness. Therefore it is your safest way, to be throughly perswaded, that God in whatsoever he doth, or suffereth to be done, is most perfectly Wise and Righteous; and to refrain your mind from prying into the high Questions of Gods Fore-knowledge, and Predestination: for the more you look upon the Sun, the worse you shall see, and the more you seek into the secrets of God, the weaker will your understanding be.

Whatsoever Calamity or Misery falleth upon you, acknowledge your self to have deserved it, yea, and much more, Submit your Heart wholly to God, and praise him as well for Advresity, as for Prosperity; for that is meet and right; So you shall best please him, and most ease your self. They that Wickedly blame God for any thing which cometh to pass, do both wrong his Blessed Majesty, and hurt themselves. Although all things go cross and contrary unto you, yet praise and bless the Name of God continually, yea, to the death, and in dying. Never despair of God's Goodness, but confess his Righteousness, and your own Unrighteousness, and so yield your self to his good pleasure.

I never kept holy the Sabbath day, and therefore am full of all unholiness. I forsook the Church to follow every vain pleasure or worldly profit. I Travelled upon Sundays in service time. And when I went to Church, the Devil perswaded me to come late, that I might tarry the less while there. Coming into the Church, I took no heed that I came into the House of God, to pray unto him, and to learn my duty out of his Word: and first I leaned upon a seat, or kneeled charity upon one knee, hiding my face, or moving my lips, that others might think I prayed, when indeed I either said nothing, or with no devotion. I little regarded what the Minister prayed, or what he read in the Word of God; and if there were any Sermon, I minded not to hear it, but wished for an end of Service and Sermon, that I might go to my dinner, and then to my vain delights. As for evening prayer, I either lost it, or came short unto it, or howsoever, I made no reckoning of it, being wholly given to foolish pastime. Thus I made Sunday the worst day of the Week, and my self the worst sinner of all the World. But do you make it the best day of the

the Week, that you may be every Sabbath day, by the grace of God, made better and better; till at length you be fit to enter into the everlaſting Sabbath, and reſt of God in Heaven. Therefore leaving your worldly affairs, and weaning your hearts from all pleaſures of ſin, you muſt deſirouſly intend to keep Holy the Sabbath day. Ariſe early in the morning fall down upon your knees, and humbly pray unto God, that he will give you grace to keep Holy his Sabbath day, according to his will.

Prepare your ſelf ſo carefully to go unto the Church; as if you were to go out of this World into Heaven. Be not deckt in your Apparel as if you were to play a part in a Stage-Play, or a May-game; but come into God's Houſe, as an humble Suiter, in ſuch Chriſtian plainneſs of Raiment, as decently may ſhew the lowlineſs of your heart; leaſt you diſpleaſe God, and his Angels, and give much offence to God's People, yea, and hinder your own Devotion, as I have done. Alas! I have been exceeding vain, and took great pride in coming gaily to Church, and ſo I quenched all deſire of ſerving God, deſiring chiefly to ſee and to be ſeen.

Come to Church with the firſt, and not with the laſt, leaſt you come too late to ſpeed. Be more deſirous and more delighted to ſerve God, than to do any thing elſe. For it is he to whom you muſt truſt, all other things will deceive you, and forſake you. If you be diligent to ſerve God he will be careful to ſave you, he will love you, he will come unto you and dwell with you. When you enter into the Church, humble your hearts, kneel down upon your knees, lift up your mind to God, cry him mercy for your ſins, crave his Grace in Chriſt Jeſus, that you may truly pleaſe him in all that you ſhall think, ſay, or do.

When the Miniſter readeth the Prayers appointed, joyn you with him: think that which he readeth word by word; and at the end of every Prayer ſay heartily, *Amen*. When any part of Gods word is read, give diligent care, as tho' God himſelf ſpake unto you from Heaven. When the Miniſter or any other is about to Preach, pray earneſtly to God in your heart, that God will give him grace rightly to underſtand, and well to utter that is needfull to be Preached. Do not deſire to hear fine words, or witty conceits: for the word of God is moſt powerful to Salvation, when it is moſt plainly Preached; becauſe the mind intending only the will of God, the heart yieldeth wholly to the working of the Holy Ghoſt. Altho' the Preacher be long in his Sermon, yet be not weary but give heed to his words untill he have made an end: for it is a diſhonour unto God,

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if you neglect to hear his Meſſenger. Take heed that you do not give any occaſion unto other folk, to turn their mind from ſerving God, to gaze upon you, or look upon any thing which you bring into the Church with you: for ſo you ſhould do much harm unto them, and wrong unto God. All the while that you are in the Church keep your mind ſtedfaſtly upon God: let nothing move you to turn your eyes this way, or that way, but as a diligent waiting man, attend upon your Lord and Maſter, who will be greatly pleaſed to ſee your heart and mind earneſtly intended unto him. Satan will practice many deviſes to turn your heart from God, ſpecially by ſhewing you fine and beautifull Women, who do commonly come gliſtering into the Church after Service is well begun, and then ſit or ſtand in the ſight of Men. When ſervice is done, betake your ſelf unto God, and depart out of the Church: for it is no fit place to talk of worldly matters.

If you muſt needs reckon, or pay, or receive money upon the Sabbath day, yet let it be after Evening Prayer.

Were I worthy to give you counſel, you ſhould eat and drink very meaſurably on Sunday at dinner, that you might be the fitter to ſerve God alſo in the afternoon. Many come ſeldom in the afternoon, becauſe they cannot find in their heart to leave their worldly pleaſure or profit; and ſome think, they can ſerve God ſo well at home, as at Church. But do not you looſe Evening Prayer, leaſt you looſe that which is Prayed for. He is no good ſervant that will not wait upon his Maſter both at Dinner and at Supper. And go you to Church, for there all the Pariſh joyneth in prayer with you, wherefore you ſhall be heard the ſooner, & me that you make leaſt reckoning of may be in greater favour with God, than your ſelf, and then you ſhall ſpeed the better in praying with them. What cauſe ſoever you alledge of not coming to Church, others will be ready to follow your example: for they will think they may as well looſe their Prayers, as you.

The better day the better deed: therefore love to do any work of Charity to ſuch as need upon the Sabbath day: to relieve the Poor, to viſit the Sick, to Counſel the Counceleſs, to Comfort the Comfortleſs, and to make peace between parties that are in diſagreement. Delight not much in worldly Paſtime for it is like the burning of Thornes, which make a great crackling for a little while; but by and by all the noiſe cometh to nothing. O take it upon mine experience; if you wed your heart to worldly Joy, you ſhall in the end be Joyleſs. Therefore give your mind to conſider rightly of time to come, and ſet your Love and Delight upon God,

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and a good Conſcience: for that is a continual Feaſt which never will forſake you. And if you had once well taſted it, you would not exchange it for all the Worlds good. I ſay again, acquaint your heart with Heavenly Joy betime: for as that cloath which is thoroughly died black will afterwards take none other colour, ſo the heart which is fully poſſeſſed with the love of Worldly Joy, will very hardly be turned to love the Joy of God.

Our bleſſed Lord God for Jeſus Chriſt's ſake, vouchſafe to give you Grace, that you may reſt in him, and joy in him, which is the right keeping Holy of the Sabbath day.

O the terrible Wrath of Almighty God, I horribly diſhonoured my Father and Mother even from my Birth, untill they were dead and buried. Therefore I could never take good root in any place whitherſoever I came; great means of happineſs have been offered unto me, but thorough want of Grace I have always lived wretchedly, and run into many grievous adverſities. I began to diſhonour, grieve, mock, and ſcorn my dear Mother ſo ſoon as I could ſpeak; and fell into an helliſh ungratiouſneſs, wherewith I have diſgraced and miſuſed my ſelf ever ſince. In time alſo I began to diſhonour, and grieve my Father; in which curſed ſin I continued till his death: Therefore few and troubleſome are the days of my Life: and that which is worſt of all, an evil end is falling upon me.

All Children take warning by me; honour your Parents in Heart, in Word, and in Deed. Reverence them, obey them diligently, and ſtrive to pleaſe them. Then will God ſurely bleſs you, and you ſhall proſper in Body and Soul. But if you will be lead by the Devil to deſpiſe your Parents, to diſobey them, and grieve you, and deſtroy you. If you have any way misbehaved your ſelves to your Parents, cry them mercy upon your knees, and humbly intreat them to pray unto God, that he will forgive you.

If your Parents do need your help, help them to the very uttermoſt of your power. When they be ſick, go unto them, tarry about them, be ready, and put forth your ſelf to do any thing for them. O that Children did know what is the worth of a Fathers, or Mothers Bleſſing, when their hearts be comforted by the dutifulneſs of their Child! They would rather than fail, creep upon their hands and knees to pleaſe them.

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The Devil knoweth this to be true, and therefore blindeth Childrens eyes, and hardneth their hearts, least they, by honouring their Father and Mother, should procure to themselves the manifold blessings of God. When your Parents die, mourn for them, and bury them in seemly sort.

Never endure to say or hear any word against your Father, or Mother.

If you have any Grandfather and Grandmother, you must honour them as your Father and Mother. Honour your Uncles and Aunts, Brethren, and Sisters, yea, and all your kindred, for your Fathers and Mothers sake. Moreover, honour all them that have been Friends to your Father and Mother: You must honour the King as your Father, for he under God preserveth you in peace, from injury and violence. You must love your Country, as your Mother: for in it you were born and brought up. You must honour them that are in Authority under the King, and all your superiours. For they are means to keep good order, that you may live a quiet life in all Godliness and Honesty. Meddle not with State-matters above your calling: for it is a spiece of a Rebellious Nature to call the doings of higher powers into question, and to find fault with them, If any thing seem amiss, pray humbly to God, that he will mercifully cause it to be amended: and do you carefully endeavour to amend your own self. For it may be that your sin is some part of the cause, when there is any want of grace in your Governors. This is your best way; and not to speak evil of those which are in Authority, as I have wickedly done.

You must honour Archbishops, and Bishops, and all Christs Ministers as Fathers. For their Office is to feed your Souls; specially the Minister of the Parish, wherein you live, who in matter of Salvation is as a Mother to nurse you, and as a Father to train you, and teach you. Have always a reverent opinion of your Minister: for otherwise you shall greatly endanger your Souls, as I have done. 1 Thess. 2. 7, 8, 9, &c.

If your heart be possessed with a dislike of your Minister, go to some other Church to hear the service of God, until you be in a better mind: least the ill conceit of the Minister make you to mistake and be distasted with that which he Preacheth, Readeth, or Prayeth. For then you should be in a fearful case, and the Devil would enter into you, and make you loath the Holy service of God.

Whiles you live, bleſs your ſelf from ſaying, and doing any thing, that may diſable the Miniſter of Chriſt: for that were to
Luk. 11. 16. deſpiſe Chriſt himſelf.

If you ſay, he is thus, and thus unfit for his calling. I anſwer, as before, if he be ſo, you are bound to pray that he may be amended. What warrant have you to judge God's Miniſter? Take heed.

I was once a naughty Servant; and therefore do intreat all Servants to honour them whoſe Servants they are, as if they were their Fathers and Mothers, reverencing and obeying, and ſerving them faithfully. Bleſſed are all good Servants: for whether their Maſters uſe them well, or no, God will not fail to pour his bleſſing upon them. But he will ſurely puniſh naughty Servants, and naughty Maſters.

Honour all your Friends and well willers: for they are, or would be, as your Parents, means to preſerve you. Hate my barbarous property, and never be unkind to any that hath been kind to you, although he be turned from a Friend to an Enemy.

One unkindeſs, yea, many times a falſe ſuſpicion of unkindneſs hath made me diſhonour my kind Friends: But if you will pleaſe God, practice the contrary, let not many unkindneſſes cauſe you to forget one kindneſs; but let one kindneſs put many unkindneſſes quite out of mind.

Reverence your Elders, and all that are in any gift or grace of God better than you: for they are as Fathers and Mothers unto you to do you ſome good, at leaſt by example.

God made all People in his own likeneſs, and there is none ſo low but that he may one way or other do you good; at leaſt by exerciſing your patience, if he be faulty, or your Enemy much more by praying for you, if you give him cauſe ſo to do: therefore honour all people, even your Enemies. And let your own Converſation be wiſe and vertuous, leaſt you do as I have done, diſhonouring God that made you, your Parents that brought you forth and nouriſhed you, your Governours that have the ruling of you, your Friends that favour and further you, for you doing evil are a diſcredit unto them all: yea if your behaviour be not good you diſhonour all the World for if you do reſpect them as God's People ought to be reſpected, you will be aſhamed that any ſhould ſee, or hear evil of you.

All Parents and bringers up of Children nurture them while they be young to fear God and honour you, for so they will be framed to honour all others. But if in fond Love you make your Children your Fellows, or by ill behaviour cause them to think unreverently of you, how can they kindly perform their duty unto you.

O that Parents did so love their Children, that their special care might be to make them lowly and lovely to God, and to all people; O Lord Jesu, I humbly beseech thee to say, *Amen.*

I am a murderer in heart, in tongue, and in outward works, therefore everlasting life is not in me, my heart is full of uncharitableness, ready to mislike any body, to surmise evil of them, and so to entertain furious anger, hellish hatred, and all deadly enmities, my tongue is a sharp sword wounding even my Friends; yea, I am like a fool that blindfoldeth himself and hurteth he careth not whom, when I conceive that any is adversary unto me, I spare no poyson but revile him bitterly. I have murdered many with an evil eye, envying their prosperity; I have stricken and flung at others with a murderous mind, I have caused quarrelling and fighting, I have caused some to loose the means whereby they lived. I have hindred others from obtaining helps of preserving their Life. I have greedily kept in store, vainly wasted that, through the want whereof many poor have pined with hunger and cold. I have indangered the Salvation of others by ill example, living among them as one infected with the Plague; yea, many sins like plague sores breaking and running out continually. All people take warning by me, if you will not be guilty of murder, shun all the causes and occasions thereof. Do not endure to take any dislike of Man, Woman, or Child, nor be too well conceited of your self, for then you shall be apt to think ill of any body: O that you knew into how many dangers you put your self, when you begin to dislike or despise any body: for even as when your mouth is out of taste you cannot relish any thing be it never so good; so if your mind be ill conceited of another, whatsoever he saith or doth you condemn it. But you may say, shall I not dislike such as I do see and hear to be evil? I answer first, you may by sight and hearing take your taste amiss, as the Pharisee did in disliking the Publican, whose heart was better liked of God than the Pharisees, that disliked him. Luk. 18. Secondly, although another be so bad as you see and hear that he is; yet thou must dislike none otherwise than for your own sins you dislike your self. Sorry you are, and much displeased with your sins, if

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O that Parents did ſo love their Children, that their ſpecial care might be to make them lowly and lovely to God, and to all people; O Lord Jeſu, I humbly beſeech thee to ſay, *Amen.*

I am a murderer in heart, in tongue, and in outward works, therefore everlaſting life is not in me, my heart is full of uncharitableneſs, ready to miſlike any body, to ſurmiſe evil of them, and ſo to entertain furious anger, helliſh hatred, and all deadly enmities, my tongue is a ſharp ſword wounding even my Friends; yea, I am like a fool that blindfoldeth himſelf and hurteth he careth not whom, when I conceive that any is adverſary unto me, I ſpare no poyſon but revile him bitterly. I have murdered many with an evil eye, envying their proſperity; I have ſtricken and flung at others with a murderous mind, I have cauſed quarrelling and fighting, I have cauſed ſome to looſe the means whereby they lived. I have hindred others from obtaining helps of preſerving their Life. I have greedily kept in ſtore, vainly waſted that, through the want whereof many poor have pined with hunger and cold. I have indangered the Salvation of others by ill example, living among them as one infected with the Plague; yea, many ſins like plague ſores breaking and running out continually. All people take warning by me, if you will not be guilty of murder, ſhun all the cauſes and occaſions thereof. Do not endure to take any diſlike of Man, Woman, or Child, nor be too well conceited of your ſelf, for then you ſhall be apt to think ill of any body: O that you knew into how many dangers you put your ſelf, when you begin to diſlike or deſpiſe any body: for even as when your mouth is out of taſte you cannot reliſh any thing be it never ſo good; ſo if your mind be ill conceited of another, whatſoever he ſaith or doth you condemn it. But you may ſay, ſhall I not diſlike ſuch as I do ſee and hear to be evil? I anſwer firſt, you may by ſight and hearing take your taſte amiſs, as the Phariſee did in diſliking the Publican, whoſe heart was better liked of God than the Phariſees, that diſliked him. Luk. 18. Secondly, although another be ſo bad as you ſee and hear that he is; yet thou muſt diſlike none otherwiſe than for your own ſins you diſlike your ſelf. Sorry you are, and much diſpleaſed with your ſins, if

you be a true Chriſtian; but yet you hate not your ſelf, you do not rail upon your ſelf; but loving your ſelf you hide your faults: So muſt you do to others, for if you love them, love covereth a multitude of ſins. But if you hate any of Gods people you are a murderer: therefore take heed, follow the Counſel of the Holy Ghoſt, whatſoever cauſe is given you to be angry, pacifie your ſelf, and let not wrath ſtay long in your heart; leaſt you entertain the Devil, who will fill you with hate, and deſire of revenge. If any do hurt you in word or deed, firſt conſider well, whether you have given any cauſe either ſpecially touching that Party, or by any misbehaviour; examine your heart before the face of God, as he ſhall judge your Soul, and if you find your ſelf any way in fault; cry God mercy both for your own ſins, and for his that hath thereupon done you harm; for if you had not given cauſe, he had not ſinned in harming you by word or deed.

1 Joh. 3. 15. Eph. 4. 26, 27.

But if your Conſcience be clear, that you be hurt by them, to whom you have given no cauſe, then if you can have true patience, you are Gods own Child. If a man were by the Laws of the Realm condemned to die a grievous death, and might eſcape with condition that his Coat ſhould be beaten, and he take it patiently, it is to be thought that he would be very glad of the condition, and ſtrive to be patient: You are a ſinner, and therefore by the Law of God worthy to ſuffer Death in Hell Fire, where the damned are ever in extream pangs of death, and yet they never die. God of his mercy offereth you pardon through Jeſus Chriſt, upon condition that you ſhall patiently ſuffer the adverſities, and injuries of the World. Therefore look well to your ſelf, and by your patience keep your Soul, leaſt breaking the condition you forfeit your pardon, and ſo be tormented. Take heed how you judge of any body, for you may be many ways deceived, even in that which you ſee, much more in that which you hear, and moſt of all in that which you ſurmiſe.

Mat. 18. 23, 24, 25, 26.

Do not wiſh, no nor imagine any evil to happen upon any of Gods people; but think and wiſh well to all, yea, to your Enemies, pray earneſtly to God for them. Do not rejoyce to ſee, or hear any evil of others, but ſorrow and grieve at it; nor grieve to ſee or hear of the proporty of others, but rejoyce at it. Then are you in Charity; elſe not.

Whatſoever adverſity happenth unto you, humble your ſelf to God, and take it patiently, leaſt you hurt both body and Soul with worldly ſorrow, as I have done. Have a good Conſcience towards God, and be in Charity and Peace with all people; then nothing can overcome you.

Be

Be ſlow to ſpeak, and when you ſpeak let your ſpeech be graci-
us, powdred with Heavenly ſalt, that you may harm none of
ods people in any word that you utter, Before you ſpeak, be
ell adviſed what you ſay; of whom, and to whom, what you
y? For you muſt give a reckoning of every idle word. One
edleſs word draweth out another, and commonly cauſeth much
il Communication. Take heed of whom you ſpeak: for you
uſt not call any bodies name in queſtion, unleſs it be to ſome
ood and charitable purpoſe. It is an helliſh property of mine
occaſion ſpeech of any in place where they are likely to be
ſpoken of, whereby I ſet them as a mark for others to ſhoot
.

Take heed to whom you ſpeak: for ſome are of that quali-
, that you can hardly ſay any thing to them, but they will pick
me evil out of it. Therefore let your words be few, and wiſely
oken.

Never ſpeak word to reproach any Man, Woman, or Child. It
naught to revile our Enemy, worſe to ſpeak ill of him that ne-
er did harm; but an horrible wickedneſs to diſgrace your Friend.
ome will ſay, It is not lawfull to call a Spade, a Spade? I anſwer
ou by a notable example. St. *Jude* writeth, that *Michael* the Arch-
ngel being in ſtrife with the Devil, durſt not give any reproach-
ll word. Why durſt he not? Surely for diſpleaſing God. If it
e diſpleaſing to God that an Holy Angel ſhould ſpeak any reproach
o the Devil, how can we ſafely quip, taunt, revile, defame, curſe,
nd bann one another?

A word of reproach is grievous to him of whom it is ſpoken,
aketh others to think hardly of him, and may cauſe his deſtru-
ion.

Curſers are murderers, for if it pleaſe God, to ſuffer their curſe
o take effect, the party curſed is murdered by the Devil.

They that ſooth and flatter others in evil, are murderers: for
hey thruſt them forward into deſtruction.

Never practice any deceit to draw another into danger: for
God hateth blood thirſty and deceitful men.

Be not double tongued, to ſpeak fair to ones face, and foul be-
hind his back.

Make no debate, nor be a Tale-carrier: for all ſuch are
ſet a work by the Devil, to cauſe miſchief and murder in
the World.

Uſe

Use no Man, Woman, or Child uncharitably: be kind to all and cruel to none. Be careful to succour the needy, least they perish through want of that which you might do for them. Go often to them that are sick, but go with a good intent, to good purpose. Sickness warneth the sick to prepare towards Heaven. Therefore you must not talk much of Earthly matters: for a small touch plucketh him downward that is weakly going up the hill; but help him upward the best that you can with Heavenly Communication.

Take heed that you give none evil example in Word or Deed, for it is like the poysoned infection of the plague, which may go far and cause the destruction of many.

If you would be clear from all blood-guiltiness, flee from enmity, and labour to be in peace, and to make peace.

To be in pure peace, first and foremost with God: for if there be enmity between God, and you, you take the way to murder your own Soul. Secondly, if you can possibly with a good Conscience have peace with all people, yea, sue and seek for it. Because enmity can hardly be without much uncharitableness. And grievous is the danger thereof; as I find and feel by woefull experience. If your ways please God, as mine did never, he will make your Enemies to be in peace with you. And then you shall prosperously practice to be a make-peace between God and your Neighbour, and between Neighbour and Neighbour, by your godly Life and good Counsel. When you see or hear any that are in enmity, pity their case, and if their house were a fire, and they themselves likely to be burned; pray unto God for them, that they may be rightly agreed; and practice what good means you can to quench the fire; but come not too near it, least you be also fired; meddle not too much with the points in Controversie: for it is a very dangerous business. Keep your self always indifferent, not holding with one, nor with the other: for a partaker cannot be thought to bear an even hand between them. Remember well the saying of *Solomon*, *It is Honour for a Man to keep himself out of Contention; but Fools will be meddling.*

Prov. 20.

Strive to live quietly: So shall you escape many troubles, prevent much mischief, and enjoy many blessings.

Alas! how shall I do; without holiness none shall see God; I have always possessed my body in unholiness, and dishonour: for even from my Childhood I was, and am defiled with fleshly lust, which hath consumed my body, and cankred my Soul, so that

am before God a most ugly Monster, and a detestable loathsome Wretch. This hellish fire was first kindled in my heart by seeing Lewd behaviour, and harkning to filthy talk, whereby I grew to be of so beastly an imagination, that I could hardly see or hear any thing, but presently I turned it to some meaning of lust. To quench this fire I some time thought upon *Origen*'s remedy, some time I purposed Marriage, but all in vain: for to this day, I continued enflamed with it, and never had the Grace to be freed from it.

O all ye Children of Men, live in fear of God, and begin betimes to hate this foolish and filthy sin; for if it once take possession of your heart, it will haunt you like an evil spirit, therefore do not endure to see, hear, or think, any Uncleaness. If any begin to talk, read, or sing matter of beastliness, flee out of their company: for it is the devil that setteth them a work to fire your hearts. Whatsoever lewd balade, book, or picture cometh to your hands, tear it all to pieces, or burn it to ashes: for whosoever made it, the Devil devised it for your destruction. If God do see that you hate all causes of filthiness he will love you dearly, and many excellent graces he will give unto you.

Parents, and Governours of children, keep them carefully from the delight of this sin, It is not good that boys, and girls should lie in bed together, nor play in private places: for the Devil watcheth his time to work his temptation upon them. It is strange, and I should not believe it, but that I remember it, since I was a Child, how younglings will draw one another to this filthy sin.

All people, if you desire by the Grace of God, to be preserved from this fiery filthiness, in the name of Jesus Christ, settle your hearts to pray, and to practise for Chastity.

O most Holy Lord God, who in the beginning of this World didst make Man and Woman, and marry them together, ordaining that they should with so undefiled hearts increase their kind, as in eating and drinking they nourish their bodies: But ever since *Satan* by temptation had drawn them away from thee, thine holy ordinance is broken, for people do rather give themselves to the delight of beastly lust, than to the desire of blessed increase. Whereupon they pamper and paint out themselves, that they may follow their filthiness, and allure one another thereunto. Moreover, by the procurement of our old Enemy the Devil, this World is so full of temptation, that I am continually in danger by seeing, hearing, or some one way or another to be infected by loathsome lust: yea, altho there were not such abun-

abundance of outward alurements, yet mine own heart is read to betray me to the Devil. Therefore I do humbly beſeec thy Bleſſed Majeſty, that it may pleaſe thee to preſerve m from all temptations of luſt all the days of my life. And if be thy will that I ſhall marry, good Lord give unto me a ver tuous Wife, that we may Chriſtianly live together, not in th unſatiable luſt of Uncleanneſs, as they that know thee not but in ſuch godly temperance that our minds may be holy, ou bodies healthy, our Children, if thy pleaſure be to ſend us any holy, and able to do thee ſervice. Moſt merciful God, grant m this my prayer for thy Son Jeſus Chriſt's ſake, to whom with thee and the Holy Ghoſt be all honour, and glory henceforth for e vermore. *Amen.*

Now with daily prayer joyn diligent practice. Give your ſelve to ſome good exerciſe and labour, flie from idleneſs: Pamper no your bodies with gluttony and drunkenneſs, but uſe very ſobe diet: abhor all bravery of Apparel, be cloathed only as becomet a Chriſtian in your degree.

Whatſoever it be that moveth you any way to the thought, o deſire of luſt, leave it and turn from it.

I do heartily wiſh holineſs to all people, but being a wretch ed Man, I do ſpecially intend my confeſſion unto Men.

All men, young, or old, I beſeech you give your heart an mind to holy thoughts, and heavenly deſires, deteſt all mot ons of filthineſs, which tend to diſpleaſe God, and deſtroy bot body and ſoul.

Do not muſe of Women, nor let your eyes be delighted i beholding their beauty and fineneſs; give no regard to their co behaviour, tripping, and dancing. Take no pleaſure in hearin their delicate talking, ſweet ſinging, and amorous playing: fo the Devil is ready when you are any way touched with de light of Women, preſently to kindle his fire in your heart. B not much familiar with any Woman, ſpecially alone: for it wi cauſe danger to you, and ſuſpicion to others. If you ſee a wo man to be very fellowly, judge her not, for ſhe may be good but be you a ſtranger unto her, leaſt Satan make you naugh Do not dally, juſt, or play with Women, leaſt it happen unt you, as to the flie that playeth about the Candle, till ſhe hav ſpoiled her flying.

As you muſt carefully keep your ſelves from being enflame with luſt, ſo alſo you ought to take great heed, that you giv none occaſion to enflame any of Gods people. O what a helliſh part it is to joyn with the Devil in tempting others

A man and his Wife ſhould not dally one with another in the ſight of any, no not of their own Children, leaſt it move them to evil thoughts. An Heathen Man among Heathen People, was put to great diſgrace, becauſe he kiſſed his Wife in the ſight of his Daughter. This is a notable example for Chriſtians that make no Conſcience to infect others by word, and deed, apparel, geſture, and every way that can be deviſed: you know that Chriſt ſaith, it were better for a man to be caſt into the Sea with a Mil-ſtone about his neck, then to give any occaſion to make another to ſin.

O ye Women, I pray you that for Chriſt's ſake ye will conſider, why God was ſo diſpleaſed with the Daughters of Sion, for their fine attire, and wanton behaviour; and alſo why the Holy Ghoſt doth will Chriſtian Women to deck themſelves with vertues, and not with coſtly raiment: Surely it ſeemeth to me, that one cauſe is the great danger of Men, who are inticed to luſt by the trimneſs of Women. And is not another cauſe the waſting of God's goods upon vain Ornaments? Take heed leaſt God do one day call you to a reckoinng for every Penny idly beſtowed, and for every man by your means tempted. O the modeſty of Women, what an heavenly preſervative and remedy it is againſt Luſt.

Young men pray humbly, and frequently to God, that you be not ſtained with Luſt; and if you find your bodies dangerouſly ſubject thereunto, ſtrive to keep your minds clean. Rather than yield to any unlawful act of fleſhlineſs, intend your ſelf to marry; for marriage is an honourable calling, and holy before God. It is far better to be married and very poor, with honeſty; than to Eſa. 3. 16. be unmarried and very rich, with diſhoneſty. If you mean to marry, pray unto God that he will give you grace, well and wiſely to govern and maintain a married life: pray alſo that he will match you with a godly Wife. And as you pray, ſo practiſe by all good means to procure the bleſſings which you pray for. Commending your ſelf to the pleaſure of God: be well adviſed before you make choice of a Wife, and when you have once ſetled your mind, let nothing cauſe you to repent, or forſake your choice: I had been a married Man, and freed from the flames of Luſt, but that I gave care to thoſe that diſliked the party, whom I had good cauſe to like and to love, notwithſtauding whatſoever they could ſay againſt her: I was accurſed, and therefore unſtedfaſt in all good courſes.

Being determined to marry a Woman, hate the thought of ma king her your Concubine, before ſhe be your lawful Wife: leaſ God in great diſpleaſure do lay ſome one plague or another upo you. O that you knew what a bleſſedneſs it is for a man and a Wo man to come into the Church before the face of God, and his An gels, there to be married, being both undefiled.

I Have been a theif many ways: when I was a child, I remem ber I was given to ſteal apples, and afterward I purloined di vers things, yea money from my Father and Mother: I bough things and never paid for them: I did ſteal Books, and deceive others by many ſhifts: when I was put in truſt to buy any thin for another, I made them believe that I paid more for it, than in deed I did: and commonly took up much Commodities for min own uſe, and left it upon their reckoning whom I ſerved; ſpe cially when I was a young Scholer in the Univerſity, where I di much wrong to my good Friends.

When I bought any thing, I made much ado to get it bette and cheaper than it was worth; diſpraiſing it, and promiſing t help the ſeller to Cuſtom. I have bought things for half the worth of ſuch as have wanted money. Contrariwiſe if I ſold a thing falſely praiſed and prized it at more than it was worth, profeſſin that I would not have parted from it but for need of money, o for love of the buyer. I have made them pay extremely tha were earneſt to buy any thing which I had.

If I found any thing, I cloſely kept it to my ſelf; yea, and ſome time I found things before they were loſt.

Once one found certain Money, who ſeeing me go that way thought it had been mine, and therefore gave it me, and I took i for my own, although I loſt none.

I have taken reward for doing many things, which I did not a I ought to have done.

I have not well rewarded many that did for me, yea I have di verſe times done evil to them, that did good to me.

In matter of reckoning, when ſome have not remembred ſo muc as I owed unto them, I paid them according to their remem brance, and kept the reſidue to my ſelf againſt my Conſcience.

I have taken wages for ſchooling Children, and miniſtring i the Church, but did not perform my duty, and therefore a a Thief.

I hav

I have been given to gaiming, and therein practiſed deceit, which people do call foul play; but before the face of God it is very theft.

I have by fair words, and pleaſing promiſes gotten many things of others, for which I made no recompence.

I have ſet ſome to work for me, and have paid them too little for their pains.

I have been a broker to help one to get Goods from another once I was a means to make a man give Houſe and Land, from his kindred to another. In performing which work I wrought with the Devil, and practiſed much deceit.

I have borrowed things, and either not reſtored them at all, or not in ſo good ſort, as I received them. I have heartened ſome to truſt others, by whom they have been deceived.

I have many ways waſted and hurt the goods of other folk careleſsly, covetouſly, and ſpitefully.

I have oftentimes been very partial in queſtion touching goods between party and party; becauſe I have been ill conceited of the one, or well opinioned of the other, or thought to be a gainer by the buſineſs. I have many ways counſelled, aided, and concealed unrighteouſneſs.

By all theſe ways, and many more, which I cannot remember, I have been a thief, and therefore the huge book of God's curſes written againſt thieves, doth take hold on me, and will not leave me till I be brought to nought. Zach. 5. 1, 2, 3, 4.

O ye people of God, for Chriſt's ſake be careful to keep your ſelves true, and juſt. Do not get ſo much as a pin with an evil conſcience: for howſoever the Devil blindeth you, yet one day you ſhall ſee, that all naughty gain will have a naughty end. Practiſe no deceit, nor cruelty in buying, ſelling, chopping, changing, borrowing, lending, gaiming, or any way elſe; for God will ſurely lay his vengeance upon all that make any unjuſt gain, or diminiſh the goods of others.

Make no commodity by any trade, or practiſe that hindreth your neighbour, or is againſt a common good. Do not take, or hold from any that which in conſcience is due unto them: goods wrongfully gotten or kept from the right owner, do continually cry unto God for juſtice againſt you.

Therefore if you have by any manner of means hurt, hindred, or diminiſhed the good of any, yield due recompence upon true repentance, to the party wronged, or if he be dead, to his Heirs; or if he be dead without Heirs, or you cannot find the Party to whom reſtitution is due, give it to the poor. But if you have no ability to make

satisfaction, confess the wrong to the Party whom you have wronged, and pray him to forgive you; and at least pray unto God continually that he will plentifully recompence them, whom you have injured, pouring upon them his blessings in body and Soul. If you think that Christ's Religion doth not require satisfaction of wrongs, you are deceived; for *Zacheus* instructed of Christ, offred
Luk. 19. 8. that if he had done wrong to any man he would give to the party wronged four times so much, as the damage came to.

Therefore needs must single satisfaction be due, a penny, for a penny, and a pound for pound.

If you ask, whether I follow this lesson or no? I answer my Conscience doth tie me unto it. Therefore some satisfaction I have made, and some more by the grace of God I will make; and that which I cannot do through want of ability, I must crave of God that he will supply: I do not speak to honour my self; but to glorifie God, who is my judge, and to benefit you, who are his people. I have paid twenty shillings at ounce by way of restution, to him that could not cleam so much as a peny due; because I had formerly paid him his own reckoning; who thereupon held himself satisfied, but my Conscience did testifie that I owed more unto him.

Some have judged me fooliſh, and vain glorious, because I appeared to succour some few poor people: I do not justifie my self, for it is God that truely seeth, and judgeth all things. But my conscience is, that I am bound to give much, by way of recompence to the poor; because many that I have wronged are dead, or if they be alive, I know not where to find them: and therefore must follow St. Pauls direction, who saith, *Let him that stole, steal no more, but let him rather labour, working with his hands that which is good,*
Eph. 4. 28. *that he may have to in part unto such that have need.*

All Christians ought to put themselves to take any pains, yea such as they were never brought up unto, rather than to maintain themselves with the hindrance of others.

Beware of slothfulness, wastfulness, and unthriftiness: for they will bring you into necessity: and then you must live like a drone, if not by wicked shifting, yet by base beggery. Godly thrift is a great vertue, having diligence to provide things necessary truly and righteously, and care to save and keep things gotten, yet without filthy niggardness and unmercifulness.

Take

Take heed, least through your Countenance, Counsel, or Commendation you cause one to suffer loss by another: for if you do, the loss before God shall be required at your hands.

If the word of God be true, as without doubt it is, *that a false witness shall not be unpunished, and he that he speaketh lies shall perish*; then am I in a fearful case, for I have made many lies and born much false witness, I have signified many things otherwise than I thought of them, I take much delight in telling strange reports, and such as are either altogether untrue, or pieced up with lies, or at least very uncertain, and not like to be true. Also I love lies, and when I hear them, I uphold them, some time for my own advantage, some time to please others, and some time to hurt them that I love not. Hereby it plainly appeareth whose Child I am: for God is the Father of truth, and the the Devil Father of lying. Prov. 19. 9.

For Gods sake therefore all people I beseech you hate lying, do not signifie, or maintain any word that is untrue, altho' you might much benefit your self by it: unless in very Conscience you be perswaded and have good reason to move you that such a thing is true, utter it not. Be no common reporter of News, nor much given to talk: for such people do utter many lies. In bearing Witness be well advised what you say, and with what intent; for you may be a false Witness many ways, and sometime not perceive it your self. False Witness is a lie in matter, or in meaning. The matter testified is false altogether, or in some part. A Testimony altogether false is that wherein there is no word true, as they which witnessed against *Naboth*, that he had spoken against God, and the King: whereas he had not spoken any thing against God, or the King. 1 King. 21. 12, 13.

A Testimony partly false, is when somewhat is put to, or put out, or some word altered.

Of putting to, we have an example in the *Jews*, who accused Christ to *Pilate* the Emperours Deputy, that he did forbid men to pay tribute to the Emperor, saying, *That he was Christ a King*. It is true that he said he was Christ a King; but false that he forbad men to pay tribute to the Emperor, for he willed people to pay, yea, and paid for himself. Luk. 23. 1, 2. Mat. 22. 21. Mat. 17. 24, 25, 26, 27.

Of leaving out we have an example in the Devil; who, to perswade Christ to throw himself down from the top of the Temple, told him that it is written in the word of God, the Angels of God had a charge given them to keep Christ from hurting himself. Here the Devil left out these words, *In all thy ways*: which he Mat. 4. 6. Ps. 91. 2.

would

would not ſpeak, becauſe he intended that Chriſt ſhould not take the way to go down by ſtairs; but tempt God in falling from the top.

Of altering ſome word we have an Example in the two falſe Witneſſes that accuſed Chriſt, ſaying, *This Man ſaid, I can deſtroy the Temple of God, and build it in three days.* Whereas Chriſt ſaid, *Deſtroy ye this Temple, and I will build it in three days.*

Mat. 26. 61.

Joh. 2. 19.

You may teſtifie of another that which he hath ſaid or done, and yet miſtake his meaning. So when Chriſt ſaid, *Deſtroy ye this Temple*: he meant his body: but his adverſaries took it, that he meant the Temple that was built of Lime and Stone.

Joh. 2. 20.

When *David* fled from the Court of King *Saul*, and came to *Abimelec* the Prieſt; he knowing none otherwiſe but that he was ſtill in the King's favour, gave him entertainment; and was therefore falſly accuſed of one *Doeg*, to have conſpired with *David* againſt the King; who thereupon put him to death and all his kindred.

1 Sam. 20. and 21, 22.

It is a grievous thing to conſider how both words and deeds are commonly miſtaken, to the great wrong of many people, yea, that which is more grievous, when a thing cannot in it ſelf be miſtaken we preſume to find out ſome bad cauſe that moved the party to ſay it, or do it.

When the Apoſtles by the inſpiration of the Holy Ghoſt ſpake in ſtrange Languages good matter; ſome ſaid they were drunk. When Chriſt caſt out Devils; ſome ſaid he was a Conjurer, and wrought with the Devil. *Job* living an upright Life, the Devil accuſed him that in his heart he was a diſſembler, and would ſerve God no longer than God fed him with gifts; and when he was proved a Lyer in that, yet he urged, that if *Job* were bodily puniſhed with Diſeaſes, he would ſhew himſelf falſe hearted to God: which alſo proved a falſe witneſs.

Act. 2. 13.

Mat. 12. 24.

Job 1. 9. 10, 11.

Job. 2. 4, 5.

Among all the Apprentiſes that the Devil hath in the Trade of falſe Witneſſing and Lying, none go beyond them that will accuſe men for well doing, as they that accuſed *Daniel* for ſaying his Prayers, alledging, that therein he ſhewed an ill mind to the King.

Dan. 6.

You may teſtifie againſt a man that which is true, and yet before the face of God, be within compaſs of a falſe Witneſs; as he that accuſed *Moſes* of killing an *Egyptian*, gave true teſtimony: for *Moſes* did ſo indeed, therefore the accuſer ſpake the truth; but not truly, that is, not in zeal to the truth, but in malice to *Moſes*, who told him of his fault.

Exod. 2. 14.

To

To keep your self clear from Lying and false Witnessing, you must first fear God: for he is a most righteous Judge, and will examine whatsoever you say of any body.

Secondly, you must love the party of whom you speak; for it is very true, that evil will cannot speak well, but one way or another it will out-run your Conscience. Therefore if your heart be out of Charity with any, refrain your self from meddling with them: *because the Wrath of Man worketh not the Righteousness of God.* Jam. 1. 20.

Thirdly, whatsoever you see or hear of others, either meddle not with it according to St. *Paul*'s Lesson, *Strive to be quiet, and do your business*: or if it so concern you, that you must needs think and speak of it, take good heed that you do not mistake any part of it; for mistaking breedeth lies, and it is a sin to belie the Devil: many things are so said and so done, that they may be taken well or ill, yea, what can be said or done, but some one or other will turn it to an evil meaning, like unto the Spider that out of the best flowers will suck some poyson. But be you of the mind to take every thing the best way, knowing that it is the Devils property to make the worst of every thing. 1 Thess. 4. 11.

You may be deceived in that which you have upon your own knowledge, because you cannot see the heart and meaning of the party, much more in that which you have by hear-say; for reports are commonly very faulty, and seldom hold truth in every point; wherefore Almighty God to shew us an example what we ought to do, when the cry of the sins of *Sodom* came up to Heaven, came down to see whether it were true or not, before he would seem to believe it, whereby you learn to be slow of belief in hearing the evil of others. Gen. 18. 20, 21.

But if you be well assured, that another hath said or done wrongfully, the wrong is either to you, or to others. If any have wronged you, you must by the Commandment of your Master Jesus Christ, first tell the party of his fault secretly, and charitably; if he so amend, you are satisfied. If he regard not your talk, you must take one or two with you, and tell him of his fault again in charitable manner; and then if he amend, you must rest contented: but if he continue in his fault, you must complain to such as have Authority to Judge between you. Mat. 18. 15. 16. 17.

If

If one wrong another, and you be privy to it, and sure of it, you must be careful that you wrong neither of them; because they are both your Neighbours and Brethren: Therefore first desire the party that doth the wrong, to right it, which if he will not do, you must discover it, least before God you be partaker in the wrong doing.

I was never content with that which God gave me, but continually disliked my state, murmuring, and casting out complaints, envying the prosperity of others, judging them not so worthy of it as my self: yea, wishing in my heart I had their goods. Being promised a living, which I could not have till the death of him that had it, and hath it, I often desired to hear of his death. Wherefore by the just Judgment of God, he is likely to hear of my death. When I have heard that such and such were in possibility of Preferment, or had obtained it, I fretted and fumed at it, because I would have had it my self.

When I saw a Man have a Wife of good condition, I could find in my heart to wish him dead, and my self married to his Wife. And when one married a Wife, whom I liked, I stomack'd it much, because I had her not. I have wished a good Servant from one to another.

Thus, and many other ways I have coveted my Neighbours goods, both to my self and to others, because I had not Faith and Charity.

O all Christian people, hate this hellish Covetousness, the root of all evil. Be highly content with that which God giveth you, and you get by good means: for that which you get by ill means God giveth not, but by the sufferance of God, the Devil helpeth you to it.

Therefore with goods well gotten quiet your mind, and be very thankful to God. Covet not to be rich, for when a Man is overloaded he can hardly Travel: and you are Travellers passing thro' this World into Heaven. But if you foreslow the time till Heaven gate be shut against you, what will all this Worlds good avail you? Your Body must to the Grave, your Soul to Hell; and your goods whereupon you have bestowed all your time, study, and labour, must remain to whom you know not. Therefore have a measure in your Worldly cares, and as your dear Lord and Saviour willeth you, give your minds to grow rich towards God, laying up Treasure in Heaven, where it shall be safely kept till you come, and there you shall enjoy the same for ever.

Mat. 6. 19, 20, 21.

Desire

Desire rather to make sure unto your selves the Salvation of your Souls, than the goods of the Body: for look what you desire most, you will most intend. Of the two, it were better to neglect the Body than the Soul; because he that seeketh to assure unto himself the good of his Soul, shall have the good of his Body into the bargain. Mat. 6. 33.

If this was setled in the hearts of people, they would not covet so unmeasurably. This unmeasurable Covetousness doth shew that the heart is not right set toward God: for if it were turned to him, it would be throughly sufficed with his grace, whether you had much or little of worldly goods: Like as the needle in a dial will never be quiet untill it be set right to the North Star, and then it will rest.

It cannot be, but that a covetous Man is a breaker of this Commandment, because his heart is in the hand of the Devil, and he turneth it whether he will.

But many will say, such and such have too much, and I have too little; I answer, how know you they have too much, and you too little. Because they have enough and spare, but we want that which is necessary: yea, but yet you live. We live indeed, but not so well, as they that have more. Ah, you do not fare so well, nor go so gay, nor please your eyes with the sight of Worldly Wealth: If it be the felicity of this World that you look for; take heed least you be one of them to whom Christ saith, *Woe be unto you rich, because you have received your Comfort*: that is, you have that which you sought after. Yea, but you will say, *We have it not.* I answer, God loveth you so much the better. But you will say, *Why doth he not give unto me as well as to others*? A good Child resteth content with that which his Father giveth him. But if that reason will not serve, why do Parents keep Knives from little Children? Least they should hurt their Bodies: so God keepeth Worldly goods from you, least you should by the ill using of them harm your own Souls. Do you think that the poor beggar *Lazarus* doth now grieve at the misery wherein he was, when he lay at the rich Mans gate full of sores, and ready to starve through want of food? No verily: He rejoyceth and praiseth God for his poverty, and for his patience, wherewith he endured the good pleasure of God: knowing that if he had contrariwise been rich he might have thereby lost his Salvation, as *Dives* did. It is a greater matter to use riches well, than most people imagine. Else would not our Saviour have said, as he did say, *That it is easier for a camel to go through the eye of a needle, than for a rich man to enter into the Kingdom of Heaven.* And yet least they to whom God Luk. 6. 25. Mat. 19. 23, 24, 25, 26.

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giveth riches ſhould be diſcomforted, he told his Diſciples that God is able to ſave the rich. Whereby you underſtand that to be rich, and to be ſaved, requireth a moſt mighty grace of God; for it were a great Miracle to make a Camel go through a Needle's e, e.

All this I ſay to the end that you ſhould not covet more than you may with a ſafe Conſcience, your Soul being firſt provided for, procure unto your ſelf.

But ſome ſay, I could be contented with a little were it not for my Children; I muſt needs confeſs that it is a godly care to provide for your Children: but let it be without Covetouſneſs. Let not your Children be either brought up, or ſetled in the world with goods unconſcionably gotten from others. It is better for them to be poorly brought up, and to have but little left them. Have you not ſeen many whoſe Friends have left them much goods, fallen into more folly, than they that had little or nothing left them? But if you ſay, ſome few get all into their hands, and then deal unmercifully with us. Do you believe in God? Yea. Then you muſt throughly perſwade your ſelf, that he is your Father, and in his Fatherly care provideth that for you, which he well knoweth will do you moſt good: notwithſtanding all the Covetouſneſs and Cruelty of this World, yet God, if it pleaſe him, could give you plenty: and becauſe he doth not it, appeareth that he purpoſeth to puniſh you. Will you therefore be out of patience, knowing that whom God loveth, he correcteth? Surely I had rather be a patient poor Man, and God's Child, than a cruel rich Man, and God's Rod: for commonly the Child is received into favour, and the Rod is caſt into the fire.

Howſoever the World go, be patient, and ſubmit your ſelf to the pleaſure of God, Do not envy, nor condemn thoſe that are any way in more proſperity than you. For if you do ſo, ye are not in Charity, and if you be not in Charity, Chriſt is not in you, but the Devil. Therefore ſtrive by your patience to poſſeſs your own Soul, and by the Holy Ghoſt, contrary to the nature of fleſh and blood, be exceeding glad, that you may be one of Chriſts company, although in the loweſt degree that may be; yea, the very foot: rejoycing at the proſperity of any other, and ſorrowing in their adverſity, as if it were your own. This if you can do, you are a Chriſtian indeed; and although you be in low degree upon earth, yet your Lord and Father will highly advance you in the Glory of Heaven. Remember what St. *James* ſaith, *Let a Brother of low degree rejoyce in his advancement.*

Jam. 1. 9.

O that I were a brother of that Heavenly Company; and my name written in the Book of Life, although it were with condition to suffer all possible misery in this World. If you say I give you such counsel as I could never take my self, I confess it, but you would not be in my case if you knew it as I do, although you might have all the goods of the earth; for Death and Hell have taken sure hold upon me, and I am so hardned in sin, through long custom in Wickedness, and delay of Repentance, that my Soul is ready to despair of Gods mercy. Therefore while time serveth, and while grace is offered unto you, make sure work; Strive by obeying the will of God to enter in at the strait gate; for Christ saith, *Many will seek to enter, and shall not be able*: because they seek not till it be too late. This is my state, and therefore I perish. Luk. 13. 23, 24, 25.

All young people and old, pray daily and devoutly to God, that it will please him through Jesus Christ to give you the graces of Faith, Hope and Charity, that you may cleave fast unto him with full purpose of heart, and being sufficed with that which he vouchsafeth to give you, put him in trust with Soul and Body, assuring your selves that he will not fail you nor forsake you, and if his pleasure be to try your faith and trust by crosses and adversities, rejoyce therein, for his mind is to crown you therefore in the World to come: Love all Christians as your own self, yea, love your very Enemies, pray for them, and practice in word and deed to be kind unto them.

By these graces you shall perform the Kingly law of Liberty, and so be Kings unto God, ruling and reigning over your thoughts and affections according to his pleasure, being set at liberty from the Law of sin, and bondage of the Devil. Almighty God, for Jesus Christ's sake, fulfill you all with the Holy Ghost, *Amen*, *Amen*.

Admonition to young Children that go to School.

Now I beseech all that give your mind unto Book learning, patiently to read or hear this last part of my confession intended to your good.

When I went first to School, I was full of all ungraciousness, and misbehaved my self to God and my Parents, and to all people: which cursed qualities poisoned whatsoever Learning I could get.

All Children that go to School, fear God, and pray unto him heartily that he will give you the grace to stand in awe of his Almighty Majesty, and to be afraid of displeasing him: for the fear of God is the beginning of Wisdom. All learning without the fear of God, is as a Sword in the hand of a mad man, likely

to do much mischief and no good. Hate all naughty conditions and behave your selves lowly, and gently to every Man, Woman, and Child. Pray often to God, and say, 'O Almighty God, the 'giver of all good Learning and true Wisdom, I sinful wretch 'do humbly beseech thee, that for thine only Son Jesus Christ's 'sake, thou wilt send thine Holy Ghost into mine heart, that I 'may be cleansed from sin, and get so much Learning and Know-'ledge, as may best fit me to be thy faithful Servant in that state of 'life, whereunto it shall please thee the to call me.

*Amen.*

Use commonly to praise God in some such manner as this, 'O 'most bountiful Lord God, I do humbly and heartily thank thee 'because thou hast caused my Friends to set me to School. Good 'Lord, I beseech thee so to continue, and bless me in Learning, 'that I may learn to do my duty to thee and to all thy people, in 'what degree soever it shall please thee to place me: through Jesus 'Christ thine only Son, who with thee and the Holy Ghost, three 'Persons and one God, be honoured and praised, in heart, word, 'and deed, for ever and ever. *Amen.*

Follow your Schooling diligently, and if it please God to give you the gift to learn, be glad, and give him thanks therefore, but be not proud of it: for if pride enter into your heart, it will puff you up like a Bladder, and altho' you prove marvelously Learned, yet in the end you shall be nothing but Wind. All Scholars take heed of pride: for it will make you like the Devil, and hateful before God.

When you are allowed to play, then play: for it is heathful to stir your bodies: Practise no base and lewd pastime, but exercise your selves in some honest sport, which may bring you into strength and ability.

At no time let any bad or beastly word come out of thy mouth. Delight not in vain talk, mocking, or scorning: for all such things are very displeasing unto God.

Admonition, to Scholars at the University.

I went to the University very raw: for I had few grounds of Grammar, and none of Grace. Therefore I spent much time in getting little learning; but all manner of vice in me grew up and abounded. I was vain minded, proud hearted, busiheaded, and full of a bitter, peevish, contentious spirit. Being poor I found great friendship, and had good allowance of many; but I was singularly negligent and unthankful unto them. My study was to make great shew of a little Learning, and therefore I sought after fine choice Words. When I disputed with any, I was desirous

to

to diſmay them with reproaches, inſtead of reaſons; and to that end I had a written phraſe-book ſtuffed with taunting and biting ſpeeches.

All Scholars that go to any Univerſity, take warning by me. Be careful to come thither well grounded in Learning and Vertue. Give your ſelves to be ſober, humble, quiet, mild, and peaceable. Be diligent in your buſineſs, dutiful to all people, very thankful to your Friends. Theſe vertues will make you gracious in the ſight of God, Angels, and Men. Be more careful to get ſound Learning, for good uſe, then ſtand upon the ſhew of Knowledge: for it is a vain-glorious folly. Hunt not after curious minion terms, whereof cometh no good; but ſpeak and write plain ordinary words; for they that would ſeem to be word-wiſe, are of Grave and Learned Men accounted unwiſe.

Pride and Envy are properties of the Devil. and of all other ſins moſt ready to wait upon Scholars: Therefore take great heed of them: If you be proud, you are *Lucifer*, high in your own conceit, and therefore ſhall be brought low even down into Hell. If you envy the Learning, Eſtimation, and Proſperity of others, you are Satan, an Enemy to the gifts of Gods grace.

Do never diſpraiſe any, nor quip any in your Orations and Speeches: for it ſheweth bitterneſs, which is very bad in a Scholler. When you argue or diſpute publickly, or privately, fear God, and ſhun ſnarling, reproaching, and all furious behaviour. Let your reaſoning be, as in the hearing and ſeeing of God, and Angels, calm, amiable, ſweet, and ſober. Whenſoever you prepare any Oration, Diſputation, or exerciſe of Learning, firſt humble your ſelf before God, craving his mercy and grace; that you may ſo perform it, as beſt becometh a Chriſtian Scholer; thereby to be fitted for the ſervice of Jeſus Chriſt in the Church, or Commonwealth.

If any ſin reign in you, ſtrive by all means to ſubdue it: for where ſin reigneth, there the Devil dwelleth, and the end of that Man will be naught.

When I had gotten a ſhaddow and outſide of Learning, I left the Univerſity, and took upon me to be a School-maſter, God forgive me; I was a bad one: for how could I frame Children to godly Learning, being ungodly and ill Learned. Admonition to School-Maſters.

Lun-

I undertook to teach more than I had Learned my ſelf, I was new-fangled and negligent in teaching; and yet tired and dulled my Scholers, by keeping them too long at their Books, and by fierce correction, and cruel beating of them.

O ye School-maſters, I pray you for the reverence of God, be well adviſed: The Schooling of Children is the Nurcery of Chriſtians: Therefore you ought to be Learned and Vertuous, that you may train your Scholars to be the Diſciples of Chriſt.

The Devil will practice to make you his under School-maſters, that you may fit your Scholars to be his Servants.

To prevent this danger, you cannot be too careful of your behaviour every way.

Take no more upon you than you know your ſelf able, by the grace of God, to perform: follow the common way of teaching Commanded by Authority.

It is to be wiſhed that the Grammar for the Latin Tongue, were one whole Book, the Rules in Engliſh, the Examples in Latin.

Teach your Scholars their leſſons very leiſurely, and plainly, hear them their leſſons mildly and patiently, correct them for their faults mercifully and ſparingly. What man fearing God, can find in his heart to play the Tyrant among Gods tender Children, reviling, buffeting, ſtriking, ſcourging, and terrifying them with thundering ſpeeches, as if they were Dogs, yea, Limbs of the Devil, no man can with a ſafe Conſcience ſo curſedly uſe a Beaſt, as I in word and deed have uſed my Scholars, I pray God forgive me, and grant that no School-maſter offend in that point.

Think with your ſelves how hateful ſuch rigorous uſage is to God, and his Holy Angels, who have the charge of Children.

Frame your Scholars by all means to fear God, and to pleaſe him: and then aſſure your ſelves that over and above whatſoever their Fathers and Friends give unto you, he will give you a rich reward.

It is not good to hold Children too hard, or too long at their Books: for their Wits are tender, and therefore ought to be gently uſed and often refreſhed. Our Lord Jeſus Chriſt bleſs all School-maſters, that they may know, and do their duties to the continual increaſe of right Chriſtian Learning. *Amen.*

I Preſumed with all mine abominable vices to enter into the Holy Miniſtery, and have been a profeſſed Miniſter of Chriſt; that is, a Soul-keeper, and a Soul-feeder almoſt twelve years: Jeſus Chriſt forgive me. I took upon me to Preach, neither underſtanding the Word of God, nor endued with the power of Godlineſs. Therefore I have endangered the Salvation of many people, even as an ignorant and unhoneſt Phyſitian doth hazzard the bodily Life of them that take Phyſick by his appointment. Admonition to Miniſters.

Although Water in the ſpring head be pure and wholeſome, yet if it be carried from thence in an unclean and poiſoned Veſſel, who can drink it without danger? The Word of God is in it ſelf moſt pure and wholeſome, but my preaching hath defiled it with ignorance, and with the wicked infection of pride, Envy, Wrath, Covetouſneſs, and all Sins, every vice upon occaſion putting it ſelf into my Sermons. Moreover, if I preached any thing according to the Word of God, I utterly unpreached and denied it in my Life and Converſation. Alas, how many Souls may juſtly chalenge me before the face of Jeſus Chriſt for giving cauſe of their damnation; I cannot ſay, upon my Conſcience, that in all this time wherein I have taken upon me to be a Miniſter; I have done my duty, ſo much as to the ſaving of one Soul. A true Miniſter of Chriſt ſhould be a means to turn all evil from his Sheep, and to procure all bleſſings unto them. But I contrarily have been a means to turn Bleſſings from them, and to bring miſery upon them. It had been better for me to have gotten my living by begging from door to door; yea, leſs had been my ſin, if I had lived by ſtealing and robbing: for he that is a Miniſter and doth not diſcharge his duty, is a Thief and a Robber in the higheſt degree: becauſe he robbeth God of his People, and robbeth people of their Salvation. How is it poſſible for me to eſcape the Vengeance of Hell Fire?

All you that purpoſe to be Miniſters in the Church, for Chriſt's ſake, take warning by me. Before you enter into the Miniſtery, examine your heart according to your Conſcience in the ſight of God; what moveth you to be Miniſter? and what you principally deſire and intend? for look what you mind, that you will follow, and to compaſs the ſame, neglect all other things. Therefore if you perceive that your mind is chiefly ſet upon worldly gain, or glory, take no Souls to keep: for you will let them ſink or ſwim: and notwithſtanding what ſhew ſoever you make, they ſhall

ſhall be ſorrily reſpected, and many ways unfitted. But if you do chiefly aim at the glory of Chriſt in the Salvation of Chriſtians, you are the bleſſed of the Lord: God increaſe the number of you, for you will not ſtick to looſe any Worldly Commodity, yea, your own Life, rather than hazard the loſs of one Soul. Enter therefore in the name of Jeſus Chriſt. But before you take a charge of Souls upon you, give all diligence that you may have a good underſtanding in the Word of God, and that the power of Godlineſs may be in your Life and Converſation: for if the blind lead the blind, they fall both into the ditch; which is graceleſs, that having ſight do lead the blind out of the way; becauſe the blind will follow their Leader. The peoples eyes are not eaſily opened until the light of their Miniſter do ſo ſhine before them, that they may ſee his good Works and glorifie God, in following his example. O happy is that Miniſter that ever he was born, who before he undertaketh a charge of
Math. 14. Souls, hath the Grace to overcome the Temptations of Satan, as Chriſt did.

Being made a Miniſter, and having a charge of Souls, bear always in mind, that you muſt be anſwerable to Chriſt for every one of them. So that whatſoever a Miniſter might poſſibly do to ſave them, you ſhall dearly abid it, if you perform it not This moved St. *Paul* to warn every one, and teach every one
Col. 2. 28. in all Wiſdom, that he might preſent every one perfect in Chriſt Jeſus.

Therefore you knowing the terribleneſs of the Lord, muſt approve your ſelf unto God, and to every Conſcience of Man, Woman, and Child in the ſight of God, carefully and diſcreetly waiting upon your charge, that you may give to every one their portion of meat in due time. You muſt truly teach Gods people the way of Salvation out of his Word. Therefore in underſtanding and expounding the Holy Bible, now the conſent of Ancient and Modern Writers, and thoſe eſpecially who are reported to have lived an holy Life, for God in all ages doth moſt reſpect them that fear him, and they have the better knowledge of his will. Others, tho' they ſeem exceedingly Learned, yet they are full of errors, becauſe the ſpirit of deceit hath power in them. Therefore take heed.

Deſire not to be ſingular, nor to differ from others: for it is a ſign of a naughty ſpirit, which hath cauſed much evil in the world from the beginning. Teach people that which doth neceſſarily concern their Salvation: for it is a temptation of the Devil to buſie folks minds with by-matter, that they may neglect the

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work of saving their Souls. A Minister ought diligently to take particular knowledge of his charge: who be young in understanding; who be ripe in discretion; who be sick in sin, and who be sound in soul, that he may accordingly diet them. Much preaching and teaching doth not take that good effect which it might, if peoples understanding were ripenened to hear it. There is a certain teaching called the Artillery of God's Word, because even as a Soul makes use of the most effectual Instruments of War to beat back or keep of an Enemy, so ought a Minister to make use of the Threats and Promises of the Gospel to set a Christian right in the great work of Religion before he can well proceed in the understanding and practise of God's word. I have found many people, that seemed to be much delighted in hearing the word of God preached, yet notwithstanding strangely ignorant in the foundation of Faith. As for example, they did believe in the Son of God, and yet did not think that he was in time before the Virgin *Mary*. How is it possible, that people should be ignorant of such points, commonly Preached and Printed? Because they are not instructed orderly, pithily, and plainly: orderly, as Children are taught to read: pithily, for many words and toilsome circumstances do bring an ignorant hearer into a wood, where he looseth himself: plainly, for terms of art, and fine Eloquence are not sutable to the gospel of Christ; because in darkining the understanding of some, and tickling the ears of others, they hinder the working of the matter. Fie upon all vain glorious shews: for the Kingdom of God is not in word, but in power.

Heb. 5. 12.

1 Cor. 20.

If you do not so teach the will of God, that the very ignorant may well understand it, and keep it in rememberance, what answer can you make to Jesus Christ, when he calleth you to a reckoning?

Although a Scholar be taught to know his Letters, yet many times he is not well instructed to spell them together: So the foundation points of Religion may be taught, and yet not put well together: for Example, Christians are justified by Faith in Jesus Christ, without the works of the Law. This is one point. Christ will judge all people according to their works, answerable to the practice of their lives. This is another point. Now unless these two points be rightly joyned together, the Devil will make some utterly neglect works, and others altogether to presume upon their own deserts.

Rom. 3. 28.

Mat. 16. 27.

1 Cor. 5. 10.

Justifying Faith is the gift of God, and bringeth forth good works, whereby true Christians are justified at the day of Judgment.

The Capacity of people is like unto a small bottle with a narrow mouth, if you pour in Wine hastily, you shall spill much beside, and if you do exceed their measure they will run over: No work or imployment in the World doth require more careful diligence, than the Office of a Minister.

Altho' you teach and preach very much, and in plain words, yet your Sheep will specially regard your practice of Life, because their nature is to be led, rather than to be driven.

I would I had preached less in words, and more in works. Your Conversation must be every way square to your profession: for you cannot so much as speak a word in jest, but it shall be heeded and considered. Yea, if there be any ill word spoken in your hearing, people will mark how you take it. Believe me upon mine experience; if there be gapps in your Conversation, your Sheep will thereby run out from Christ; yea, they will boldly make gapps themselves, presuming that they may with as little danger sin in one kind, as you in another.

When I as a Curate entred into a charge of Souls, the people at the first had such a reverent opinion of me, by reason of mine earnest plainness in preaching, that they were very careful least I should see any fault in their behaviour; but afterward when they perceived that the practise of my Life was not according to my Preaching, they grew in a manner careless what they said or what they did: whereas if I had not lost that first reputation, I think in my Conscience that many, yea, most of them would have amended their ways.

A Minister ought to be Grave and Mild, Gravity without Mildness is Surliness, and Mildness without Gravity is Lightness.

Jocond, Jesting, and Scoffing behaviour doth not become a Minister, for he is the Messenger of God, and weighty is his Message.

It is a true saying, *That too much familiarity breeds contempt*; and so I have always found it. Therefore use to retire your self, and be no common Company keeper: for howsoever you may preserve your personal Reputation, yet the power of your Office, which is much grounded upon a reverent estimation, will be by Company keeping many ways diminished. The appearance of any vice in a Minister doth disable his Ministery; specially Pride and Covetousness. It were to be wished that Ministers would

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in their Apparel, and Gesture, use Decency, shunning all Vanity and Bravery; whereby the humbleness and meekness of Jesus Christ might be seen in them.

You that teach others to be content with that which they have, ought to shew your selves free from filthy Covetousness.

Keep always within compass of your maintenance, that you may be before hand; else you shall run into many inconveniences: for first you shall by want be forced to loose your liberty: for, as *Solomon* saith, *The borrower is a servant to the lender*: Then much more is the receiver servant to the giver. An Heathen Man said truly. *He that taketh a gift looseth his liberty.* Who hath more cause to keep himself free than a Minister? for if he be engaged to any, the Devil will tempt him to sooth them in their sins, or at least to be tongue-tied, and not to reprove them for their faults. Alas! in what wretched state are many Curates? for they are driven to seek their Commodities, where they can find them.

Another inconveniency in an Underling Minister is, that he cannot be beneficial to the poor: which is a very special point in a Minister: for how can it appear that he is zealous to feed Mens Souls, that hath no care to comfort their bodies. Therefore Christ and his Apostles were very diligent to provide for the poor. An ancient writer testified to an Heathen *Roman* Emperor, that among Christians the Minister is a provider for all needy people. *Justin Martyr.*

Altho' any other Minister seem faulty and have an ill report, yet do not indure to speak or hear any evil of him: for so you should very much offend, and incourage to be distasted with the Ministery.

Do not envy nor despise any Minister whomsoever, nor meddle with any mans charge but your own.

Suffer much wrong rather than enter into strife. Be no party nor partaker in any contention.

If you be assured that any other doth amiss in your Parish, tell him his fault very secretly and very kindly, beseeching him in Christs behalf to turn unto God. Whosoever fall out, do not you appear to be adversary to any one, nor to uphold the party against him. It will hinder your Ministery, and peradventure put you into more trouble than you can imagine. Contention and partaking hath tormented me very grievously: for I met with those that overwatched me, and laid heavy accusations upon me. God forgive me and them, and God give you the Heavenly Blessing of quietness. Hate all jarring, and snarling, for they are doggish

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impertinencies: as also fawning and flattery. He is a [illegible] will one while snarl, and another while fawn, as I have [illegible] done.

Be a Man of Wisdom and few words. Be slow to speak, and short and sweet in speaking. A man full of words is full of many offences. Last of all, I commend unto you a notable Sentence which the Holy Ghost sent to a Minister;

1 Tim. 2. 4. "No man that is a Warrior enggeth himself with worldly "business, that he may please him who hath chosen him to be "Soldier.

*I do humbly beseech thee, Blessed God, even upon my knees, that he will, for Jesus Christ's sake, give unto all Ministers the Grace to perceive and perform the true meaning of that Sentence.*
Amen. Amen.

MVSEVM BRITANNICVM

*FINIS.*